OCT 1 1982

Mississippian in Philippines

Abundant life gets BOOST

Friendly goats, part of the dairy goat program at the Mindanao Baptist Rural Life Center in the Philippines, cozy up to missionary Harold Watson, center director, in the center's goat barn. The center has determined the best goat breed (Nubian) for the area, demonstrates proper care for goats helps farmers start herds and sells goat milk to help cultivate a taste for milk in a dairy-shy country. Watson was born in Brooklyn, Miss., and went to school at State and Southwestern. (BP) PHOTO By Don Rutledge.

By Leland Webb

KINUSKUSAN, Mindanao, Philippines (BP)—In the hills of central Mindanao Harold Watson is spelling out some answers to hunger that may have worldwide implications.

By training young people in better farming methods and devising simple, cheap methods for hillside farming, Watson is waging war on hunger, farmer by farmer.

"It's not God's will that anyone suffer and go hungry," according to the Southern Baptist missionary. "Christ came that we have abundant life. We're here to try somehow to help people have abundant life, physically and spiritually."

Watson, 48, who is from Hattiesburg, Miss., is an agricultural evangelist. He and those who work with him on the large southern island in the Philippines plant both crops and churches. "Everyone on the staff is involved in church planting," Watson said.

In his work at the Mindanao Baptist Rural Life Center since 1968 Watson has arrived at several principles:

—Offer what works. "We test it first and then we teach it."

—Keep things simple and low-cost. "We've tried to come up with a system that minimizes technological changes. This is one of the tests we try to give each of our projects: Can people duplicate it? Can a large number of them duplicate it? I want nothing that requires hard-to-find or expensive instruments."

—Encourage farmers to accept whatever they can manage. "Our whole theory is that you can do something with what you've got."

—Prove by example. At the center's demonstration goat program, for instance, "We're trying to work from the viewpoint of 'look what it's doing,' not 'look what it's going to do.' "

Because of response the center is not what Watson envisioned. "I planned to go out (to the people) much more but the people started coming here, he says.

"We attribute the success of people coming to us to the fact we have a lot of things set up for them to see. It is simple. We don't have a big tractor or modern equipment. We try to keep a very low profile in all projects, using local material and many local varieties."

Keeping things simple includes tagging them with easy-to-recall acronyms such as SALT, BOOST, and FAITH.

SALT—Sloping Agricultural Land Technology—carries implications for wide use because it improves farming on steep hillsides. About two-thirds of the world is hilly and mountainous terrain, Watson explained.

"We estimate there are about 5 million farmers living on upland soil" just in Mindanao and the Vis-

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The Baptist Record

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New building in works

Committee considers SBC constitutional amendments

By Don McGregor

The continuation of a study of the proposal for a new Southern Baptist building and the membership of the Southern Baptist Convention's committee on committees and committee on boards, commissions, and standing committees were matters demanding the attention last week of members of the Southern Baptist Convention Executive Committee.

The committee addressed itself to several matters referred to it by the convention and adopted a Cooperative Program budget goal of $125 million to be recommended to the convention next June in Pittsburgh.

The total Cooperative Program budget goal of $125 million would include a basic operating budget of $114,500,000, a capital needs budget of $3,340,385, and a challenge budget of $7,159,615.

The committee also heard convention President Jimmy Draper in a speech reported in last week's issue of the **Baptist Record.**

As the committee continued its study of a new building to house the committee offices and those of seven other entities of the convention, it was pointed out by the committee's SBC building long-range study committee that there has been no final decision on either the total size or the total price of the completed building. Rodney Landes, an Arkansas layman who is chairman of the committee, pointed out that the final cost could not be estimated until all of the organizations to use the building had determined their total needs and a final size is calculated. There will be no cost estimation until the final size is determined, he noted.

The proposed site for the new building is across the street from the Sunday School Board's office building on land to be donated by the Sunday School Board.

Dollar figures had been placed on the building during the meeting last September, when Bill Fortune, a Tennessee layman and construction company executive, was chairman of the study committee and introduced the plan. Later he became ill and relinquished his position as chairman. The total figure in the Fortune proposal was $6.5 million, to be financed through industrial revenue bonds. At this point there is no dollar amount being considered, and financing will be sought through other means.

A proposed amendment to bylaw 16 of the Southern Baptist Convention initiated at the New Orleans Southern Baptist Convention was referred to the Executive Committee. The amendment would have added a paragraph to the bylaw that deals with the convention committee on boards, commissions, and standing committees in that "The committee shall not nominate a person to serve as a trustee, director or a member of the Executive Committee of the Southern Baptist Convention who has not resided within the state they (he) represent(s) at least one year before being nominated to serve."

In its report back to the Executive Committee, the committee's administrative and convention arrangements subcommittee proposed changing the qualification for one-year residence to members of the committee on boards, commissions, and standing committees rather than for their nominees since term of residence would not affect the elected members' ability to serve. The subcommittee reasoned that the one-year residency requirement more properly needed to be placed on the members of the nominating agency instead of their nominees because the nominators needed to have been in the state long enough to have some knowledge of the Baptists there. The committee's report could be amended from the floor by majority vote.

This was the only measure seriously challenged during the Executive Committee meeting, and a motion was made to refer this item back to the subcommittee. There were only four votes, however; and the newly worded amendment to the bvlaws will be re-

(Continued on page 2)

State mission offering allocates to new missions

By Betty Smith

In 1981, Mississippi Baptists responded to the theme of the State Missions Emphasis, "We Are Called to be God's People," by exceeding the base financial goal of $360,000. At the end of August, 1982 a total of $370,829.56 had been received for the Margaret Lackey Offering for State Missions.

The theme for 1982 is "Let us go . . . and see . . ." The financial goal is $375,000. Allocations for 1982 are:

New Missions—$124,000. Some areas of the state are experiencing rapid population growth, and with the growth comes the need for new missions and churches. The New Church Expansion Committee of the Convention Board recommends priority situations to receive money to purchase land for new church sites. Nine double-wide trailers and one single mobile home, owned by the Convention, can be placed on the new church sites. If the goal for State Missions is not met, New Missions will not receive its total allocation.

Central Hills Operation—$80,000. Central Hills Baptist Retreat is located on 360 acres of rolling hills in Attala County. More than 1,300 boys come to Central Hills each summer for Royal Ambassador camp. The Camp Center Building, completed in 1981, is the only building at Central Hills. There is need for permanent cabins and other facilities.

Garaywa Operation—$60,000. Garaywa Improvement—$20,000. This summer more than 1,900 girls came to Camp Garaywa, located near Clinton, for GA and Acteens camp. Garaywa provides a place for training Woman's Missionary Union leadership as well as for use by other groups throughout the year.

Disaster Relief Ministry—$35,000. The large tractor-trailer rig, displaying the name of the Mississippi Baptist Convention, is a familiar sight to persons in Mississippi who have been victims of a disaster. Whether it is a flood, hurricane, or ice storm, the self-contained van is ready to meet crisis. Its basic operation is that of feeding victims of the disaster. but its Task Force members are also trained to administer first aid, to counsel with disaster victims, and to provide other personal ministries.

(Continued on page 2)

Executive Committee hears Bold Mission Thrust update

NASHVILLE, Tenn. (BP)—Southern Baptists are making progress toward the Bold Mission Thrust goal of telling everyone in the world about Jesus Christ by the year 2000, but the successful completion of the task is "humanly" impossible, the SBC Executive Committee was told.

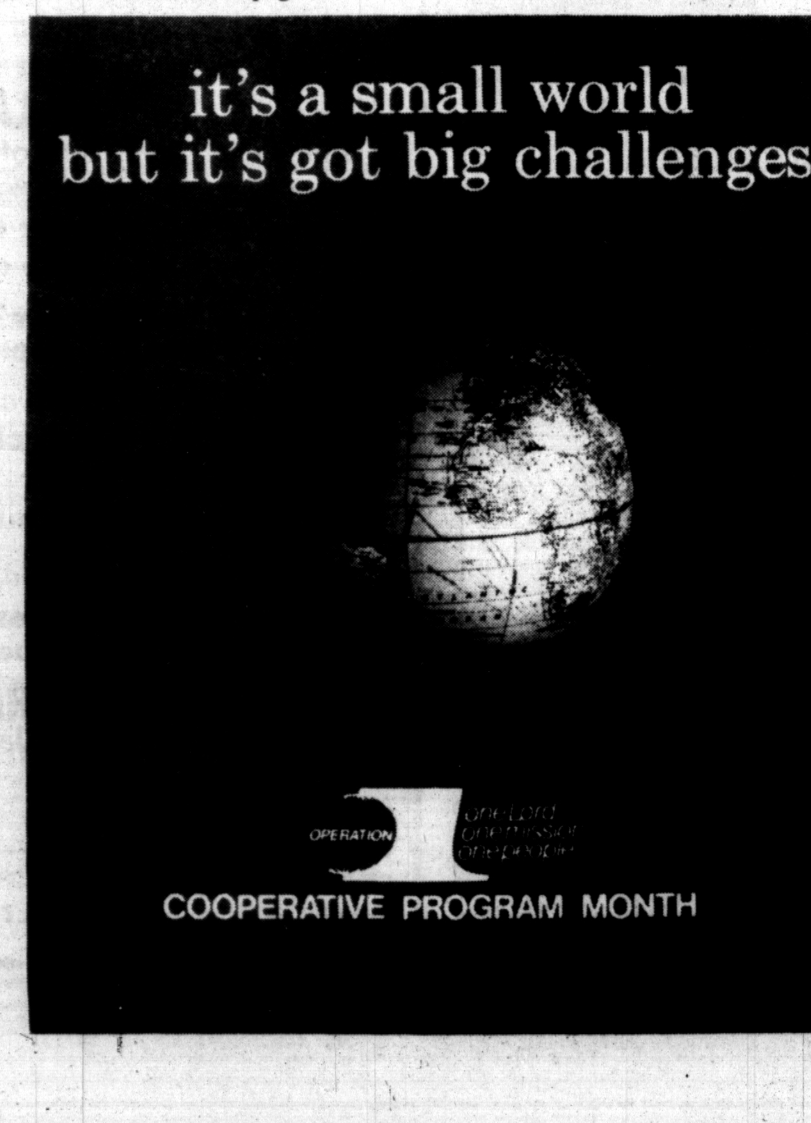
"We could look at the number of people in the world, look at the number of countries where we don't have missionaries, look at our budgets, and decide we can't do it," William O'Brien, executive vice president of the Foreign Mission Board, admitted. "But rather than becoming 'galvanized' by our circumstances, let us become 'Gideonized' and rely on the Lord to accomplish his plans."

O'Brien and Leonard Irwin, vice president for planning at the Home Mission Board, shared what their agencies are doing in Bold Mission Thrust with the 67 members of the Executive Committee board. The Foreign Mission Board reported it is on schedule in its goal to have 5,000 missionaries on the field by the year 2000 (presently there are 3,136); ahead of schedule of having missionaries in 125 countries (presently SBC work is underway in 95 countries); and expect to reach the goal of 10,000 volunteer missionaries 10 years ahead of schedule by 1990.

The effort to have 75,840 churches by the year 2000 is behind schedule with only 11,478 reported in the current year.

Irwin told the committee members the Home Mission Board is seeking to start 1,000 new churches a year in order to reach the goal of 50,000 SBC churches in the United States by A. D. 2000. One-fourth of the planned new churches will be "language churches" ministering to ethnic groups. "We must actually start 1,450 missions each year in order to have 1,000 a year grow into churches,"

(Continued on page 3)



Bible fellowship group begins during Jackson area "Laser"

By Tim Nicholas

An ongoing monthly Asian Indian fellowship Bible study and six professions of faith in Jesus Christ are among the immediate results of the "Laser" project held in metro Jackson last week.

The Laser was a joint effort of the Rankin and Hinds-Madison associations, the Mississippi Baptist Convention Board, and Home Mission Board to begin or augment Baptist work among Asian Indians, Koreans, Spanish, and deaf.

The week's work consisted primarily of attempting to find these people and discover leadership and potential for development of organized work. Mildred (Mrs. Anand) Michael, a member of First Church, Jackson, and, along with her husband, a third generation Christian from India, will lead the Asian Indian Bible studies which will be held in homes.

The 10 Indians present at the "Ingathering" last Thursday evening made the decision to meet together regularly, inviting others in the future.

Ingatherings were also held for Spanish at Pearson Church in Pearl and for the deaf at Woodland Hills Church in Jackson.

Richard Alford, language missions consultant for Mississippi Baptists, said that other results of the Laser included great potential among the Korean people for a Baptist Bible study in the near future, and the underscoring of "the need for a deaf Baptist mission which has already been started at Woodland Hills Church with Tom Berry as interim pastor," said Alford.

Four men with special knowledge of the groups were brought in Sunday night, Sept. 18, to check out the groundwork done by on site coordinator, David Myers of Hinds-Madison association. These four leaders were Miguel Olmedo, language director for New Orleans Association, for Spanish; Simon Kang, Memphis pastor, for Koreans; Bob Parrish, director of deaf ministries for Texas Baptists, for the deaf; and Hubert Addleton, Cochran, Ga., pastor, for Asian Indians. They spent the week with groups and invited them to come together Thursday night for worship services.

(Continued on page 2)

State prayer law bid loses for this year

By Larry Chesser

A month-long Senate floor battle waged by New Right conservatives to take away the Supreme Court's authority to decide school prayer cases failed after four unsuccessful efforts to end a filibuster against the measure.

Facing an early October adjournment as well as a Sept. 30 expiration of the current debt ceiling extension, the Senate voted to remove all amendments from the debt ceiling bill—including the school prayer rider sponsored by Sen. Jesse Helms, R-N.C.—and then passed the bill.

The action apparently ended prospects for passage of school prayer legislation in this Congress but Helms vowed to press his case in the next session of Congress which begins in January. In addition, President Reagan's proposed constitutional amendment on school prayer is pending in the Senate Judiciary Committee, but chances of floor action appear to be

(Continued on page 2)

"Christian Response"

Lee Meadows beckons toward the audience to show the need for Christians' involvement in a world where people are hurting during a theme interpretation at the Baptist Student Union convention in Jackson last weekend. Ole Miss led the interpretation of the theme "Christian Response to a Changing World." Story on page two. Tim Nicholas Photo

Baptist Student Union votes to appoint 70

By Tim Nicholas

The Mississippi Baptist Student Union, in its annual meeting, this year at Jackson's Colonial Heights Church, voted to appoint 70 students to its 1983 missions program and to raise $65,000 to support them.

The proposed positions include appointments during the summer of 1983 to eight foreign countries, to 28 state conventions, three to five students to work in Mississippi, and Aug.-Dec. appointments of semester missionaries to Japan and Israel.

The Mississippi team will work in youth Vacation Bible Schools and promote Baptist student work with preaching, music, drama, and puppets. The eight foreign countries to which the summer missionaries will be appointed include Bangladesh, Bophuthatswana, Cayman Islands, French West Indies, Germany, Japan, Nigeria, and Panama.

Students, who totaled 600 at the convention, heard speakers Keith Tonkel, John Mills, and Jimmy Allen. Music leader for the weekend was Faye Burgess, a blind singer and pianist. Bible study leader was Joe McKeever, pastor of First Church, Columbus.

McKeever moderated a panel discussion by the three speakers on challenges of the future. Tonkel, a Jackson United Methodist minister, noted that for a long time, Baptists in America were the ones to send missionaries. Tonkel told of meeting a Moslem missionary to America in Jackson and said that in a Christian's witness, today he must assume nothing, interpret everything, and "relate what you say to experience."

Mills, the Foreign Mission Board's area director for West Africa, built on Tonkel's comments by saying that there are 3,000 Christian missionaries from Third World countries outside their home countries. He said he believes Southern Baptists have been "too isolationist" in what they've done in the past. And he told of a joint project where the Southern Baptist FMB, and Baptists in Brazil, Spain, and Nigeria, plan to enter Equatorial Guinea for an unprecedented project to jointly begin church work there.

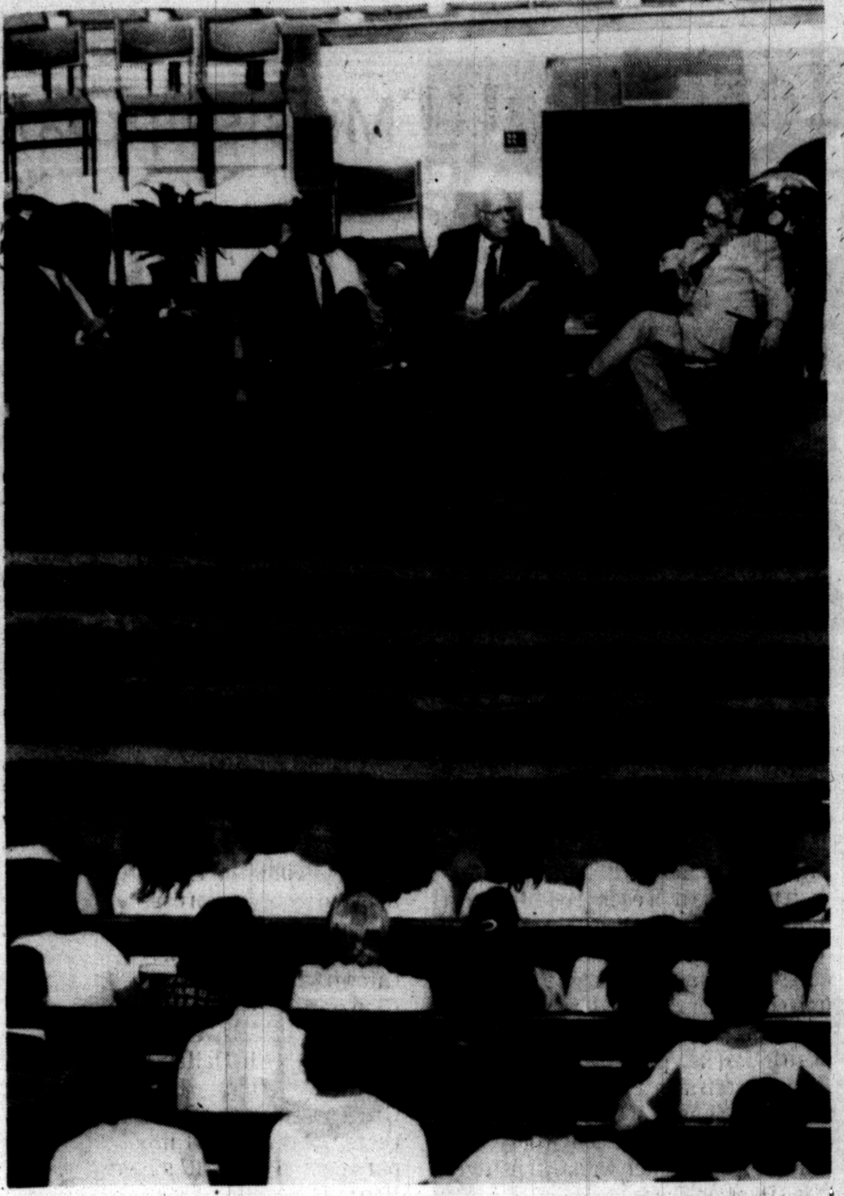
Mills told of another project headed by a Mississippian, Larry Cox, missionary to Upper Volta. There, at the edge of the Sahel, an area where the Sahara Desert is encroaching, a water project is used for evangelism. Cox, leading volunteers primarily from Tennessee, has had built a 55-acre lake, a dam, school, and eight churches in area villages, along with literary work. Mills reported that 400 people have been baptized since the project began.

Then Mills said that "you can't have a program like this without a Larry Cox." He said the FMB had 60 skills needed on the foreign field for career missionary personnel with the shortest supply and greatest need for preachers, and the second greatest need for student workers.

Allen, president of the SBC Radio and Television Commission, told of visiting the student captors of the American hostages in Iran. Noting that Christians have no corner on fervor, Allen said that those students "really expected to die for their faith" and that they "really expected to win the world for Allah."

McKeever, speaking on "New Wineskins" described God's wineskin people as those who "respond to the needs of people with the resources of heaven and the timing of God."

A total of 77 of the students at the convention made decisions including 54 concerning missions.



In a dialogue . . .

In a dialogue at the BSU convention, from left Joe McKeever, Keith Tonkel, John Mills, and Jimmy Allen, discuss the future of Christian work.

Bible fellowship group begun during "Laser"

(Continued from page 1)

Though the Korean group could not meet together because of varying work schedules, Kang reported that four people he had met during the week made professions of faith—one was made over the telephone.

Olmedo reported two professions of faith during his ingathering which drew mostly Spanish-speaking people from Morton. However, Olmedo estimated between 800 and 1,000 Spanish-speaking people in the Jackson area.

Parrish, who found three churches of the deaf in Jackson with attendance averaging just over 100, estimated between 700 and 1,000 deaf in the area. Most, he noted, do not go to church anywhere.

Addleton reported about 90 Asian Indian families in the Jackson area. He even visited a Sikh temple in West Jackson where he was told 30-40 families attend on Sundays. He reported that one of the Christians from India at his ingathering said "What we've done tonight has me excited about ministry to my people."

Rodney Webb of the Home Mission Board, who helped organize the Laser, told the **Baptist Record** that due to the data gathering process of the Laser project, "Mississippi Baptists have a unique opportunity to lay a strong foundation for reaching ethnic people in the early stages of their population growth which will have far reaching and long lasting effects."

After receiving an ugly letter a pastor sent it back to one of his members with this note: "The enclosed letter arrived on my desk a few days ago. I am sending it to you because I think you should know that some idiot is sending out letters over your signature. Cordially . . ."

Committee considers constitutional amendments

(Continued from page 1)

commended to the convention in Pittsburgh. An additional portion of the amendment would require release of the list of nominees to Baptist Press no later than 45 days prior to the annual convention.

A change also was proposed by a messenger at the convention for bylaw 21 and referred to the Executive Committee. The change would have established that state conventions would nominate members for the committee on committees to be elected on the first day of the national convention. The Executive Committee's decision was to leave the membership of the committee on committees to appointment by the president, but require that the appointees be residents of their states for at least one year. Their names would also be released 45 days before the convention if the convention adopts the change.

The bylaws workgroup of the administrative and convention arrangements subcommittee reported to the Executive Committee that it is continuing to study revisions that may be possible in the bylaws affecting the resolutions committee at the convention and also on the recognition and representation of Baptist work in states and territories where membership does not qualify for convention representation under the present arrangement.

Operating budget

During its meeting the Executive Committee adopted a detailed SBC operating budget for 1982-83 to make allocations from the total of $2,144,500 adopted by the convention in June and proposed a SBC operating budget total for 1983-84 of $2,384,100 to be recommended to the convention in 1983.

The Executive Committee took note that study is continuing on Article III, Membership, of the SBC constitution. Before the New Orleans convention the committee had adopted a proposed amendment that would peg membership in the convention on either 2 percent of undesignated offerings or for each $10,000 contributed through the Cooperative Program. The proposal was withdrawn just prior to the convention. Presently the constitution details that membership is based on each 250 members or each $250 given to the work of the convention.

The committee took strong support for prayer for the annual SBC meetings, but declined to suggest making the first vice-president responsible for it, as was suggested in New Orleans.

The committee will propose new guidelines for SBC housing during the convention in Pittsburgh. The new proposal would cut out all block reservations except for the convention and the Woman's Missionary Union, would require that only cities with 6,500 hotel rooms be considered, require that at least 4,000 rooms be committed to the convention, and require that at least 3,000 rooms be within two miles.

The Lord's Day resolution adopted by the convention was affirmed by the committee, and the committee approved distribution of overages from Cooperative Program income for 1981-82 and 1982-83 on the basis of the percentage participation in the basic operating budget.

Trained ministers

In compliance with convention requests, the Executive Committee suggested that presidents of the seminaries consider the need for a study of the utilization of trained ministers and report to the committee meeting in February, declared that the Baptist Faith and Message Statement sufficiently speaks to the rights of self-determination and the responsibilities for cooperation of Southern Baptist churches, and expressed appreciation to churches that are ministering in the area of unemployment. The suggestion was that since churches are nearest those who are suffering because of unemployment they can do the most effective work.

Tommy King, layman member of the committee from Columbia, presented the devotional thoughts at the final session of the committee meeting. This meeting was the first full-scale meeting attended by another Mississippi layman who is a new member, Ingram Foster of Prentiss. Clark McMurray, committee member from Pascagoula, was unable to attend because of the illness of his wife.

Christian Life Commission sets women's work study

NASHVILLE, Tenn. (BP)—Development of initiatives on alcohol education and action, peace with justice and improving the status of women in Southern Baptist life were approved by the Southern Baptist Christian Life Commission at its annual meeting.

Alcohol education and action initiatives include a workshop on drunk driving to press for action at local, state, and national levels, a 1984 conference at Glorieta, N. M., on alcohol education and action and materials and programs designed to enlist associations and local churches in anti-drunk driving activities.

The commission asked the denominational calendar committee to recommend to the Southern Baptist Convention a "Peace With Justice" Sunday, authorized the development of peace with justice resource materials for use by local churches and approved plans for a 1983 conference at Ridgecrest, N. C. on the theme.

The formation of a task force, which will include both men and women, will explore ways to extend women's rights and responsibilities in local churches and throughout Southern Baptist life.

The members also voted to incorporate the commission's Moral Alert publication into Light, a journal of moral concerns, and approved a seven percent cost of living adjustment for the staff. In addition, they authorized the expansion of Light to a monthly publication which would include sections on world hunger, peace with justice, citizenship, and alcohol education and action.

Trustees adopted a $738,000 budget for 1982-83, and elected David Matthews, pastor of First Baptist Church of Greenville, S.C., as chairman. Re-elected were Patsy Ayers of Sewanee, Tenn., vice-chairperson and David George, pastor of Immanuel Baptist Church, Nashville, secretary.

State mission offering allocates to new missions

(Continued from page 1)

National Baptists—$1,300. One need of black Baptist churches in Mississippi is missions education. The State Missions Offering provides annual leadership conferences for women of National Baptist churches. To help National Baptist college students know more about the need for black young people to be involved in the summer missions program of the Home Mission Board, a speaker visits campuses in the state. State Missions provides expenses for that speaker.

Indians—$2,800. Piano lessons for more than 50 Choctaw young people are given each week at the Baptist Indian Center in Philadelphia. These young people are being trained to play the piano in the worship services in the Choctaw churches. College students from Clarke College come to the center each week to lead Bible study in the dormitories of the school. State Missions provides study material and expenses for the Clarke students to come to the center.

Parchman Ministry—$20,000. Ovis Fairley is director of the Baptist Ministry at Parchman, working with more than 800 staffers who work at Parchman, and their families. An Equipping Center is now being built on three acres of land outside the prison gate. State Missions provides about half the budget for the Parchman Ministry.

Church Building Aid—$13,000. The State Mission Offering provides help for churches whose buildings are deteriorating and where lack of funds threaten the existence of the church.

Pastoral Aid—$10,000. State Missions assists some of our churches in supporting pastors who may be students or bi-vocational pastors.

Mission Awareness—$8,900. State Missions provides printed program material for all WMU age-level organizations. Offering envelopes are sent to churches upon request. This year, a set of 25 slides, along with a script, was mailed to all pastors in the August Pastors' Mailout.

Through the State Missions Season of Prayer, Baptists of Mississippi can "Go . . . and see . . ." the needs of the state. Through the Margaret Lackey Offering for State Missions, Baptists can reach out to meet the needs of fellow Mississippians.

(Betty Smith works in Mississippi WMU.)

Fort Smith pastor named Arkansas exec

By J. Everett Sneed

LITTLE ROCK, Ark. (BP)—Don Moore, 49, a Fort Smith pastor, has been elected executive secretary-treasurer of the Arkansas Baptist State Convention.

Moore, pastor of Grand Avenue Baptist Church, replaces Huber Drumwright, who died Nov. 2, 1981. L. L. Collins, associate executive secretary, has been interim executive secretary.

The Fort Smith pastor, who was elected unanimously in an open vote at a called meeting of the 92-member state executive board, Sept. 23, said he plans to resign his pastorate Sept. 26, and assume responsibilities in Little Rock Oct. 18.

Moore has been pastor of the Fort Smith congregation for 12 years. During his tenure, church membership has increased 59 percent, growing from 1,910 to more than 3,000, and Sunday School enrollment has grown 70 percent, rising from 1,583 in 1970 to 2,697 in 1981.

According to the Arkansas Convention annual, Moore's church was second in the state in 1981 in Cooperative Program giving. The annual reports the church gave $288,127 to missions, including $197,778, through the Cooperative Program. The total church budget was $1,819,735.

Moore attended the University of Arkansas and graduated from Ouachita Baptist University in 1955, and from Southwestern Baptist Theological Seminary in 1958. He has been pastor of churches in Smackover, Camden and Jonesboro, Ark., Corum, Okla., and New Orleans.

He was president of the Arkansas convention, 1974-75; state pastor's conference, 1972, and co-chairman of the 1976 statewide evangelistic campaign. He has been a trustee of Ouachita Baptist University and president of the Baptist Student Union Advisory Committee.

(Sneed edits the Arkansas Baptist Newsmagazine.)

School prayer law bid loses

(Continued from page 1)

increasingly unlikely as Congress nears adjournment.

Helms' school prayer and abortion amendments to the debt ceiling bill had tied up the Senate since mid-August. The floor situation had become what majority leader Howard H. Baker Jr., R-Tenn., described as a "legislative deadlock" with Helms never coming close to the 60 votes necessary to cut off debate and his opponents falling short on a vote to kill the prayer language as they had done earlier when the Senate voted to table Helms' abortion rider.

After the final cloture vote failed by seven votes, Helms made a last try to preserve his language by asking the Senate to send the full bill back to committee with instructions to bring it back to the floor with his language intact. But a motion by Sen. Barry Goldwater, R-Ariz., to kill Helms' motion prevailed 51-48. Then the Senate voted 79-16 to send the measure back to the Finance Committee with instructions to remove all amendments, and passed a "clean" debt ceiling bill, 50-41.

(Chesser writes for the Baptist Joint Committee.)

Ralph Smith is at Hyde Park, Austin

An item in last week's issue of the **Baptist Record** regarding the appointment of committee chairmen by Southern Baptist Convention President Jimmy Draper was transmitted from Nashville to Jackson by telecopier and contained some errors resulting from lack of time for checking. The chairman of the credentials committee was listed as Jerry Mitchell but instead the spelling is Jere. He is pastor of First Church, Fayetteville, Ark. Ralph Smith, the chairman of the committee on committees, is pastor of the Hyde Park Church in Austin, Tex., rather than the University Church as printed. And one of the two parliamentarians is James Semple rather than James Sample. He is pastor of First Church, Paris, Tex.

Estonian Baptists note 100th year

Tallinn—Estonian Baptists recently held a three-day celebration to observe their 100th year. The observance, held in the 700-year old Oleviste Church which for centuries has been a noted attraction of this harbour city, was led by Robert Voesu, Superintendent of the Baptist Fellowship of the Estonian SSR.

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Abundant life gets BOOST

(Continued from page 1)

ayas group of islands to the north, Watson said. Ordinary terracing does not work on many slopes in Mindanao because of torrential rainfall and uneven slopes.

SALT is contour farming with a difference, including use of double rows of the ipilipil tree. Recently "rediscovered" by agriculturists the ipilipil (leucaena leucocephala or leucaena for short)—grows rapidly and has many uses. Watson lists under "F": firewood, fertilizer, fence, flood control and feed. The tree grows rapidly, its foliage is rich in nitrogen, it creates a natural barrier and helps hold the soil, and its foliage makes good feed for some animals.

In SALT, farmers learn to use a simple, inexpensive A-frame device to locate contour lines on hillsides. They are shown how to control flooding with the ipilipil and how to plant a variety of crops for continual food production and salable produce.

The center's staff devised BOOST—Baptist Out Of School Training—to aid some of the many Baptist young people who, no longer able to go to school, were limited to surviving on what few crops they could produce.

Up to 20 trainees at a time live in small groups at the BOOST center for four months. They learn better farming methods such as FAITH—Food Always In The Home—gardens. They also study goat production, fish farming, Bible, health and sanitation, social ethics, and customs and values.

Missionary Calvin Fox, who helps trainees in church development when they return home, has seen older farmers in home villages wait to see results. They will not "trust this new technology unless they have seen it work," says Fox. "Family men are unwilling to alter anything because the slightest possibility of failure can result in hunger for their family." After they see new methods produce they copy.

The BOOST program has been so successful a second one has opened at Bislig, in northeastern Mindanao. Both programs this year have been opened to older Baptists and to some non-Baptist young people.

Joyce Watson, who claims New Boston, Tex., as home, assists her husband by overseeing the center's bookkeeping and acting as hostess to the many visitors.

Watson has assembled a topnotch staff including Warlito A. Lakiquhon, assistant director, who was named one of the seven most outstanding young Filipino men of 1981. Lakiquhon produces the center's weekly radio program and edits the quarterly bulletin.

Linda Dillworth, a missionary nurse, joined the staff in 1981. After her current furlough she expects to develop a program of rural health in Mindanao, majoring on preventive medicine through health teaching.

Watson says he used to view the Christian faith as an "I-God" relationship limited to a life that said, "I love you, God." Later, "I came to understand it is an I-God-People relationship. The more I love God the more I will relate to people, reach out to help people."

(Adapted from the June-July issue of The Commission magazine, publication of the Foreign Mission Board. Webb is editor.)

SBC leaders' tour of Israel promises dialogue up close

By Craig Bird

NASHVILLE, Tenn. (BP)—James T. Draper, president of the Southern Baptist Convention, has announced the guest list for a November trip to Israel that was first reported in the **Baptist Record**'s August 26 issue.

The 17 Southern Baptist leaders invited on the trip represent the full spectrum of the current SBC political scene.

Draper had told the **Baptist Record** that one of the ways he hoped to get diverse opinions discussed was while these people travel together.

"I don't think anyone who looks at the list of those going can deny that it is a diverse group—and I tried to make it even more diverse," Draper said. Another 17 Baptist leaders were invited but were unable to participate.

The Baptists are going on a joint study tour sponsored by the Anti-Defamation League of B'nai B'rith. "There will be seven or eight people for the ADL and our agenda will include meetings with all the top government and religious officials in Israel," Draper said.

The ADL is "interested in continuing to have dialogue with Southern Baptists and, quite frankly, they want to encourage Southern Baptist support for Israel," he explained. "From my viewpoint I would also like to continue dialogue between Southern Baptists and the Jewish community, but more than that I want these men from the diverse groups within the SBC to have a chance to develop friendships and relationships.

"Too many of us only know each other through the press and have only seen each other across convention halls—this will be an opportunity to get to know each other personally."

The group will spend time with Baptist missionaries and Israeli Baptist leadership on the trip and current plans are for some of them, probably Draper and the first and second vice presidents of the convention (John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La. and Gene Garrison, pastor of First Baptist Church, Oklahoma City) to visit with SBC missionaries in Beruit.

"Of course if present conditions continue it may not be possible for us to do that but I really feel it is important for us as Baptists to support the work of our missionaries there," he said. Draper also has been in close contact with Keith Parks, president of the SBC Foreign Mission Board and the FMB will provide each of the 17 Baptists with information on mission work in the Middle East so each will be sensitive to the situation there.

"We certainly want to express our friendship and love to Israel but we also want to express our friendship and love for all the peoples of the Middle East," Draper said.

During the trip Draper hopes the men will talk together because they will be together. "It's not so significant what we talk about but that we talk to each other," he explained. He doesn't think the convention necessarily needs to debate theology, "though we do need to talk about our theological differences."

The SBC has been in a visible struggle the past four years since a group surfaced vowing to rid the convention agencies and seminaries of "liberals" and proclaiming that belief in an "inerrant, infallible" Bible as the word of God was the key to doctrinal purity. Shortly thereafter a counter movement was announced to oppose the inerrantists and the annual meetings of the SBC have become increasingly political.

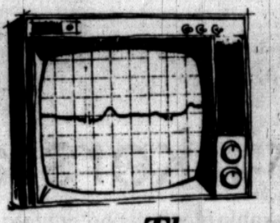
Those going to Israel with Draper and the two vice presidents include: Morris Chapman, pastor of First Church, Wichita Falls, Tex.; Milton Cunningham, pastor of Westbury Church, Houston; Paige Patterson, president of Criswell Institute for Biblical Studies in Dallas; Seth Macon, a layman from First Church, Greensboro, N.C.; Glenn Iglehart, director of the interfaith witness department of the SBC's Home Mission Board in Atlanta;

Welton Gaddy, pastor of Broadway Church in Fort Worth, Tex.; Bailey Stone, pastor of First Church, Odessa, Texas; Kenneth Mahanes, pastor of Far Hills Church, Dayton, Ohio; Dan Martin, news editor of Baptist Press, Nashville, Tenn.; Jay Strack, pastor of Riverside Church, Ft. Myers, Fla.; Frank Minton, pastor of Red Hills Church, Tustin, Calif.; Earl Davis, pastor of First Church in Memphis, Tenn.; Bob Eden, a layman from First Church, Euless, Texas; and Joe Trull, pastor of First Church, El Paso, Tex.; Dale Thorn, SBC missionary to Israel, will join the group in Israel.

Among those invited who could not attend were: John Bisagno, pastor of First Church, Houston; Ken Chaffin, pastor of South Main Church, Houston; Bill Pinson, executive secretary of the Baptist General Convention of Texas, Dallas; Russell Dilday, president of Southwestern Seminary, Fort Worth; Jimmy Allen, president of the Radio and Television Commission of the SBC, Fort Worth; Bill Self, pastor of Wieuca Road Church, Atlanta;

James Pleitz, pastor of Park Cities Church, Dallas; Alton McEachern, pastor of First Church, Greensboro, N. C.; Bill Hogue, pastor of Eastside Church, Tulsa, Okla.; Parks; Adrian Rogers, pastor of Bellevue Church, Memphis; Bill Weber, pastor of Prestonwood Church, Dallas; Bob Eklund, pastor of First Church, Hurst, Tex.; Jack Graham, pastor of First Church, West Palm Beach, Fla.; George Harris, pastor of Castle Hills Church, San Antonio, Tex.; Dan Vestal, pastor of First Church, Midland, Tex.; and Fred Wolfe, pastor of Cottage Hills Church, Mobile, Ala.

(Bird is BP feature editor.)



Intensive care

Dedicated to strengthening families Directed by a team of family life specialists

The purpose of intensive care

Many families are having a hard time in one way or another most of the time. Complex problems cannot be solved by simplistic answers. Intensive Care will seek to "fine tone" the needs and offer possible solutions. Attempts will be made to combine Bible principles with sound psychology and the counsel of respected authorities on family life.

Often there is not one right answer to a question but several alternatives that could be morally acceptable. Since families and individuals are unique, one cannot always say, "This is the right way" but simply, "This worked for us." Thus, the aim of this column will be to be helpful, if not always to have **the answer**.

Pray with us that Intensive Care may be used to strengthen families of the **Baptist Record** constituency. You are invited to send your questions to Intensive Care, **Baptist Record**. Space will not permit all questions to be answered in this column. A letter may also be reduced to the question being raised.

It is not the place of this column to deal with controversial issues that have current political overtones.

Strengthening Families is a part of the Bold Mission thrust during the next few years, and we purpose to contribute to this worthy objective.

Intensive Care will begin next week and will be a regular feature of the **Baptist Record** for the next several months or for as long as the demand would indicate a continuing need. Readers are urged to direct questions to Intensive Care, **Baptist Record**, Box 530, Jackson, MS 39205.—DTM

Executive committee

(Continued from page 1)

Irwin said.

A major emphasis will be Pentecost Sunday, May 22, 1983, when the HMB will attempt to lead 3,000 SBC churches across the nation to commit themselves to starting another church within the following 12 months. In 1986 the HMB hopes to coordinate and promote simultaneous revivals in every church of the convention.

Other goals for the HMB include the appointment of 250 Mission Service Corp volunteers (people who generate their own financial support while doing mission work) each year and having a total of 3,655 home missionaries by 1990.

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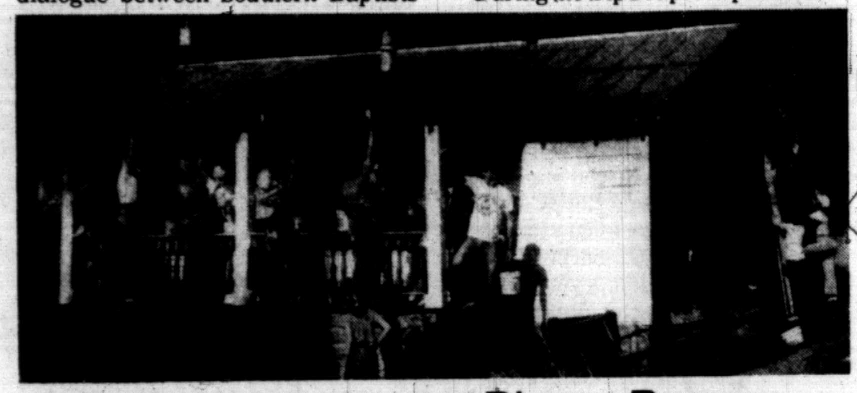

Brandon goes to Pippa Passes

In late June the Baptist Men and Youths of First Church, Brandon went to Pippa Passes, Ky., for their summer mission trip. Twenty-two men along with 42 youths and sponsors were involved. Work included both construction and Vacation Bible School. This was the second major out of state mission trip including both the Baptist Men and the Youth together.

Yates to direct Bible study for BYW retreat

The annual Baptist Young Women Retreat, Oct. 8-9, at Camp Garaywa, will bring together BYW from all over Mississippi . . . single, and married, for a time of inspiration and fellowship.

Yates

"Stapling My Life Together" will be the theme for the weekend, BYW will look at their role in their churches, family involvement in missions.

Joy (Mrs. James) Yates, will direct the three sessions of Bible study during the weekend. Mrs. Yates, teaches a young women's Sunday School class and is active in WMU at First Church, Yazoo City, where her husband, James, is pastor. Joy teaches piano and has done a television children's program called "Joy's Corner" on a cable station. Joy is serving as the STARTEAM member for her district 12 Woman's Missionary Union, which involves her in organizing missions education in churches with no such programs.

Hazel (Mrs. Tom) Barron, foreign missionary to Indonesia, will share of the life of a missionary wife and mother. Mrs. Barron is assigned to Indonesia as a home and church worker, and assists her husband in student work.

Special Encounter Groups will give BYW the opportunity of hearing and seeing the lifestyle of Indonesia from Hazel Barron; learning about volunteer mission opportunities from Laura Compere; and preparing the 'Spiritual Life Ledger' from Marilyn Hopkins. BYW will be involved in preparing this ledger as a part of Life Changing Accountability. These small settings will allow questions and answers on Saturday morning for the BYW.

The retreat will also offer music, led by Charlotte McMinn. Renee (Mrs. Alan) Renfroe, First Church, Moss Point, will share about her feelings in using the new spiritual development book for BYW, **Pilgrim's Travel Log**, which will be available during the weekend. BYW organizations will have the prayer calendar presentations Friday and Saturday. The special "morning watch" devotional will be presented by Fran Pickett.

The cost for the weekend is $13, which includes meals, room, insurance, and programming.

The evening program begins at 7:30 p.m. and the retreat will conclude Saturday afternoon at 2:30 p.m.

Each young woman should bring sheets (single bed) or sleeping bag, pillow case, **Contempo**, Bible and a notebook. Pillows and blankets are furnished by Camp Garaywa.

For more information or to send registration, contact Marilyn Hopkins, WMU Office, Box 530, Jackson, Miss. 39205, phone, 968-3800.

"

The Royal Ambassador program of Southern Baptists has influenced my personal ministry through having enlarged my vision of the part boys and men can have in evangelizing the people of the earth as they become individually involved at home, and around the earth, as their dedicated dollars support those whom God commissions to go to the uttermost part of the earth.

I have also been blessed by the ministry of Royal Ambassadors as the program has enriched the lives of my two sons.

I urge every church to develop an effective Royal Ambassador Program. I also encourage every parent with sons to be sure they are involved in the program. "

—Brooks H. Wester
former Mississippi pastor

October

Cooperative Program Month

Cooperative Program Month is observed in October as a time of special emphasis in the churches in order to learn more about the ministries supported through the Cooperative Program.

Churches usually set aside some time during this month to give special attention to the mission plan adopted in 1925 as the channel through which concerned Baptist churches give regularly to meet mission needs around the world.

Each year Southern Baptist churches channel millions of dollars through the Cooperative Program to mission causes, but still too many church members don't understand what the Cooperative Program is, how it developed, and how it operates. Cooperative Program month emphasis is designed to help individuals in Baptist churches understand our mission support system.

Mission mindedness is the spirit that brought the Cooperative Program into existence. Missions ministries are the reason why it's still here today after more than half a century of operation.

During these years, Southern Baptists have supported scores of special mission emphases through the Cooperative Program. The latest to claim Baptist attention is **Bold Mission Thrust**, a plan to reach every person in the world with the gospel by the turn of the century. To reach this goal will require new levels of Cooperative Program giving by every member of every church.

Most people don't support a cause until they understand what it's all about. Cooperative Program Month's emphasis is designed to provide some basic facts to help Southern Baptists understand our mission support system better.

One or more of the following activities could be used in churches during one week in October:

(1) Families could be encouraged to pray for the many people and ministries supported through the Cooperative Program.

(2) Pastors could preach a sermon on "Bold Giving For Bold Mission," or, "Bold Giving Through The Cooperative Program."

(3) Plan to have a World Mission Banquet at the church and use this occasion as an opportunity to inform members about the ministries supported by the Cooperative Program.

(4) Use two successive Wednesday evenings during October to help church members understand what the Cooperative Program is and how it works.

(5) Some churches might schedule a special Cooperative Program study during the Church Training hour or make it a feature of a special church retreat.

(6) Hand out a Cooperative Program tract on Sunday or mail to the home of each family.

(7) Show the film, **More Than Money**.

More Than Money is a 28 minute motion picture film showing how the Cooperative Program works overseas. This motion picture is available on a free loan basis from the Mississippi Baptist stewardship office. (All copies are booked for October for perhaps it could be scheduled for November or December.)

Write or call the state stewardship office for resources to aid in observing Cooperative Program Month. Address requests to: Julius C. Thompson; consultant, Stewardship department; Mississippi Baptist Convention Board; Box 530; Jackson, Miss., 39205.

William Carey to host instrumental workshop

William Carey College, Hattiesburg, will be the site for one of six regional instrumental workshops scheduled during the Southern Baptist Convention's 1982-83 emphasis on instrumental music.

Sponsored jointly by the church music department of the Sunday School Board and the Southern Baptist state conventions, the William Carey workshop will be Oct. 25-27.

There will be sessions on brass, woodwind, string and percussion instruments; reading sessions for small ensemble literature, solo literature, and mixed ensemble literature; and conducting labs.

Concerts will feature music appropriate for church instrumentalists, and workshop worship experiences will be designed to provide creative ideas for using instruments in congregational services.

Faculty members for the William Carey workshop will include Douglas Smith, associate professor of church music, Southern Seminary, Louisville, Ky., and James Hayes, minister of music at First Church, Hattiesburg.

Registration may be made by sending a $40 fee ($15 for full-time students) to Instrumental Workshop, Box 24001, Nashville, Tenn. 37202.

Mississippi Baptist Activities

Oct. 3	High Attendance Day and Picture Sunday (SS Emphasis)
	High Attendance Night in Church Training (CT Emphasis)
	OCTOBER—COOPERATIVE PROGRAM MONTH (Stewardship Emphasis)
Oct. 4-5	Pastors' Retreat; Camp Garaywa, Clinton; 10 a.m., 4th - 4 p.m., 5th (CAPM)
	Church Training Leader Labs; in each association (CT Emphasis)
Oct. 8-9	BYW Retreat; Camp Garaywa, Clinton; 6 p.m., 8th - 3 p.m., 9th (WMU)

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If you are a minister or a denominational employee, certain provisions in the new tax law can help you! Darold H. Morgan, president of the Annuity Board of the Southern Baptist Convention, led the interfaith effort to obtain these tax changes in the law that help you by

- **allowing larger contributions to denominational retirement plans**
- **creating new ways to save taxes**
- **increasing the amount you can tax-shelter**

The Annuity Board has prepared information about changes in the tax law for your 1982 year-end tax planning and 1983 church budgeting. To receive this information, return the form below to the Annuity Board, Southern Baptist Convention, 511 North Akard, Dallas, TX 75201.

HOW CAN THE NEW TAX LAW HELP YOU?

Please send me more information on how the new tax law helps ministers and denominational employees.

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Editorials . . .

The drinkers and the drivers

It has been awfully long in coming, but the world, even including those who take a nip or two now and then, is beginning to wake up to the necessity of getting the drinking driver off the road.

The emphasis on the need to accomplish this task is coming from many directions. **Newsweek**, the national weekly newsmagazine, recently devoted a great part of one of its issues to addressing the problem. **The Clarion Ledger**, the Jackson morning daily paper, has had editorials, and even one of its reporters drank enough to be just less than legally drunk to see how it would affect her. This seems to be going a bit far to prove a point, but it was a graphic presentation. The reporter's blood alcohol content was about .094. When that level reaches .10, a person is considered legally drunk. The reporter, however, scared herself and others about her as she drove a car on a test course when she was still considered sober.

To set the record straight, it was pointed out that the reporter was not a teetotaler; so it was not a case of an abstainer giving her all for a story. She did find out that she would not be safe, and she would threaten others, if she took to the wheel just a little short of being drunk.

For many years Mississippi had the highest allowable blood alcohol content in the nation for presumed drunkenness. It was .15, 50 percent higher than any other state. That is almost twice as much as is allowed in Utah, where the drunken level is established at .08.

It doesn't take a lot of figuring to understand that if safety is threatened at .10, there is a high degree of danger at .15. Yet Mississippi suffered under those conditions for years, and effecting the change was not easy. Last year, however, the Legislature was primed finally to accomplish the deed, and it was done. Some Baptist legislators, it should be pointed out, were in the forefront of the fight to get the change made.

Continuing the nationwide effort to do something about the drinker who drives, the law enforcement officials in Mississippi have stepped up their efforts to search out the drinking driver and get him out from behind the wheel. We applaud their efforts.

It may be futile, however, to try to keep the drunk from driving. Wouldn't it be much better to keep the sober from getting drunk? Of course, but how is that to be done? The substance from which one becomes drunk is readily available to everyone. And where it is a bit more trouble than stepping down to the nearest grocery store because of being in a dry area, those who would change the situation claim that the area might as well be wet because those who want it are going to get it anyway.

That may well be the case, but it is not an excuse for voting wet. The one who wants to murder someone will get a gun, though obtaining it may be a bit of a problem. That doesn't stop him. We don't apply the above logic to murder, however. We continue to make it illegal and in fact impose exacting penalties on those who commit it. In some cases we call on the perpetrator to pay with his own life.

Alcohol is a murderous substance. Drinking it or having it available in order to be counted among the sophisticates doesn't change that condition. Sophisticated or not, it is murderous.

And the **Clarion-Ledger** reporter found out that one doesn't have to be drunk to be a potential murderer. She was not drunk, but she almost ran over the photographer who was there to record the experiment.

Surely we would welcome the fact that alcohol had been eradicated from the highway. That will never happen, however, unless we can eliminate it from our lives completely.

Alcohol has no place in a reasonable, rational society.

The nightclub owners at the reservoir are continuing to complain about a crackdown on drinking drivers in their area. The city of Ridgeland, however, is still cracking down; and we owe them our support and admiration.

The reporter found that her braking time was reduced by 50 percent in her state of being not quite drunk. And it is well documented that at least half of the deaths experienced on the highway are due to alcohol.

It is fine to get the drinker off the highway, and we are all for it.

It would be much better to remove alcohol altogether.

A step in the right direction is the bill that has been prefiled for next year's legislative session that would raise the minimum drinking age for beer from 18 to 21. The liquor age is already 21. It was prefiled by Rep. Lonnie Johnson of Rankin County, but it doesn't have the support of the Rankin County sheriff or the chief of police of Brandon, the only place in the county where beer is legal, according to news reports. They say the teenagers are going to be able to get alcohol anyway, so why bother.

That relates to the murder and the gun theory.

The effort to raise the minimum drinking age on beer merits the support of everyone who is concerned about misery and destruction and death in Mississippi.

Can we talk together?

Southern Baptist Convention President Jimmy Draper has delivered his first address to the Southern Baptist Convention Executive Committee. It was during the September meeting of the Executive Committee.

He said some things that would appear on the surface to be brash, though he asked that they not be so considered. For instance, he said he feels that the Lord wanted him to be president because he (Draper) feels he can be an instrument to bring the beginning of a return to peace. That could well be the case; and if he can initiate a start down the road to peace, he is to be commended.

Regardless of what he said and the manner in which he said it, it must be accepted that Draper has taken definite steps toward seeking to establish some way of finding peace. He has said that Southern Baptists need to begin talking to each other, and he is trying to bring that about. He had been in office 99 days at the time of his address, and he had paid two visits to the Sunday School Board. He has met twice with a group of men who established the opposition to him in New Orleans, though that group initiated the meetings. He has announced his appointments for committee chairmen and promises the entire list of committee members by Jan. 1. He has called on the chairman of the committee on boards, commissions, and standing committees to release the names of nominees 30 days ahead of the convention. That chairman, Charles Stanley of First Church, Atlanta, was not elected because of any Draper efforts but was a result of the efforts of Bailey Smith in that Smith appointed the committee on committees that nominated Stanley. Draper has set up a trip to Israel among those holding differing political viewpoints.

So he has tried. There seems to be little to do but take him at face value at this point.

There are not many who are involved in what is going on anyway. Perhaps out of the total of more than 13 million Southern Baptists there are no more than 5,000 who are involved. The others who have given any thought to the situation at all are growing sick of it. It was not original, But Draper kept saying, "We're going to kill the goose that laid the golden egg." He was speaking of alienating the laymen who are financing the entire operation.

Draper's feeling is that if we begin to talk to each other, we will find there is not much to separate us but a great deal to bind us together. It's certainly worth a try, and we can do it.

From the time that this current conflict first appeared, the **Baptist Record** has said there were very few people involved in it. They are people who go to conventions, however, and the two extremes are struggling for control of the convention. Whoever wins is going to run things according to their own point of view. Andy Rainey, the Gulfport layman, is saying the laymen should seize control; and perhaps they should. If they do, they will run the convention according to their point of view.

We've got a big group of folks to deal with—13 million of them. It's difficult to get that many people all agreed on everything, or even anything.

The writer wouldn't be one to be counted as agreeing with Draper on everything, but there is one area in which we believe he is correct: if we are to solve our problems and get on with our witnessing, we are going to have to begin talking to each other—and even talking is not enough. We are going to have to listen also.

There was one big difference in listening to Draper and to Smith as they each visited with the editors during the September meeting of the Executive Committee following their elections. When Smith spoke of the more conservative element he spoke of it as "we." When Draper mentions what is now called the conservative network, he speaks of it as "they."

There is no way of determining what this difference means. Maybe it means nothing. Regardless, Draper is the president; and if he can do what he says he wants to do, we might be a long way down the road toward harmony when his tenure ends.

New family series

A series beginning in the **Baptist Record** this week is called Intensive Care, and it is aimed at dealing with issues that confront the family. The family is being emphasized during the next few years as a part of Bold Missions. We feel this will be a valuable complement to that emphasis.

It is a question and answer feature, and all readers are invited to submit questions. This first week readers will find explanatory material presented. Answers to questions will begin next week.

The idea for such a series was first presented by members of the Baptist Record Advisory Committee. This is the body elected by the Mississippi Baptist Convention for the purpose of counseling with the editor concerning the content of the paper. Through several sessions of Advisory Committee meetings we have approached the possibility of such a feature and finally have the pieces put together. It will not carry a byline, for the questions will be fielded by a team of counselors.

We hope it will be enjoyable and beneficial.

Letters to the Editor

Prayer for Korea

Editor:

I am a missionary serving under appointment of the Southern Baptist Foreign Mission Board. I work with the Korean Baptist Convention's Church Development Board which is similar in function to the Southern Baptist Sunday School Board. I have recently returned to the states for a one-year furlough. While I am here I am praying (along with my brethren in Korea) about a specific matter which I would like to share with you by means of this letter.

At present the Church Development Board must job-out any printing that needs to be done which often results in orders filled late and usually causes cost overruns because of the need to pay the 'middle-man' for printing costs. We are praying and looking for someone who would contribute a used two-color, off-set printing press to be used by the Church Development Board to print Christian Books and Sunday School Literature and eventually to be used to print a new Korean translation of the Bible which is being undertaken by the Church Development Board. Of course the Church Development Board would be responsible for the shipping costs, customs clearance permission, and fees in Korea. Since the contribution could be designated to the Foreign Mission Board for work in Korea, the gift could be counted as a tax deduction.

Bill Fudge
230 W. California
Walters, Okla.
405-875-3616

Tithes important and necessary

Editor:

Wouldn't it be wonderful if the members of all churches, from the largest to the smallest, realized how important and necessary tithes and offerings are?

Some of us fail to realize that churches must be maintained exactly as our homes are. There are the same expenses such as utilities, phones, kitchen supplies, nursery supplies, bathroom items, and even all sorts of cleaning products.

What about major and minor repairs that seem to be ever present, especially on smaller buildings, also lawn care?

We would never let our own homes go lacking in those areas; therefore a special effort should be made to see that God's house gets the same love and attention. Our churches are very hallowed places, and many times the only place where some people are really in touch with the Lord from one week till the next.

They should be revered and attended to not only with our money but also with much gratitude and thankfulness in that we are a people who are still free to worship when and where we see fit.

Helen Williams
Brookhaven

Appreciation for letter

Editor:

Please accept my thanks for printing the letter, "The Awesome Responsibility of Firing a Pastor," written by Bro. Allen O. Webb. It was the message that was needed today and was preached today at the church I presently pastor. No doubt many pastors and churches were helped by Bro. Webb's heart felt and heart searching words.

Oh! if only those who actively take part in such a thing could and would use their efforts in a constructive way, what a blessing they could be to others. Yes, so many scars and heartaches they cause when they reach out their long arm against their pastors. God will forgive them. I have forgiven them. But, will they be able to forgive themselves?

The pity of it all is that churches are held down with a light that is dim or going out that was meant to light the world brightly for Jesus. This causes untold numbers to stumble into hell. God forbid.

I have written Bro. Webb.
Billy McDaniel, pastor
Elam Baptist Church
Coffeeville, Ms.

Senior citizens' homes

Editor:

Just recently I noticed on the editorial page in the **Baptist Record** a letter written by someone who was suggesting that a building be repaired in order that the building be used as a senior citizens retirement home, and you answered back somewhat in a negative attitude saying the building would need maintenance that would require much money. In other words you strongly recommended the idea be discarded.

I have been a Baptist for over 50 years, working in some of the larger Baptist churches as well as some of the smaller ones. One thing has stood out more recently to me is that the Baptists don't care to have anything to do with a senior citizens home. To me this is shocking as well as saying in so many words we don't care for senior citizens or their needs.

We tend to make excuses when approached on the subject of building senior citizens homes, such as government subsidy or grants or it's too big of an undertaking. Well, I have news for you, Brother. The Methodists have not one but **four** senior citizens homes in the state of Mississippi: one at Columbus, one on the Gulf Coast, one in the Mississippi Delta, and one at Tupelo. These homes receive not one cent of federal aid. Now the thing that puzzles me most is why can the Methodist do such and the Baptist not have a single home in the state to my knowledge. I feel sure as you do if you will just rethink this thing that the Baptist can do anything the Methodist can. Now just think about that my Brother.

P. C. Renshaw
Tupelo

I think you'll find no intent to discriminate against senior citizens. I'm almost one myself.—Editor

The singing churchmen

Editor:

I am writing this letter to express sincerest admiration and appreciation to The Mississippi Singing Churchmen and their leaders.

Petal-Harvey Baptist Church recently hosted The Singing Churchmen for their fall rehearsals and concerts, and speaking in concert for our church and surrounding communities—The Singing Churchmen are an absolutely magnificent testimony to the grace and beauty of God.

They are professional in quality, enthusiastic, and spiritually alive, and we in South Mississippi take this occasion to voice our genuine appreciation to Dan Hall. Dr. Milfred Valentine, Gary Anglin and those Mississippi Ministers of Music who are offering such a thrilling ministry to our state.

Expect our financial support of this group as they plan for future concerts both here and abroad.

David R. Young, pastor
Petal-Harvey Baptist Church
Petal

Forged letter criticizes BWA disarmament statement

RUSCHLIKON, Switzerland (BP)—An unknown person or group, claiming to represent European Baptist Press Service and Baptist Theological Seminary, has mailed a letter criticizing Baptist World Alliance's statement on peace to secular and religious newspapers and religious bodies in Europe.

The letter, printed on falsified EBPS letterhead, contained "right-wing political statements" attacking BWA's disarmament statement, according to Keith Parker, Southern Baptist Foreign Mission Board associate to the director for Europe.

Parker said the letter contained pro-American sentiment, mentioned the "alarming rise of passivism in Europe," and explained the Soviet Union has nuclear superiority and that an arms buildup is necessary for peace.

It closed with: "Members of the Baptist Theological Seminary of Ruschlikon and the European Baptist Press Service, therefore, ask you to pray and work taking the above into consideration and to use your high prestige and authority to make this argument clear to your flock."

John Wilkes, director of EBPS, discovered the letter by accident when one mailed to a newspaper which normally does not receive EBPS releases was returned to his office because of an incorrect address.

If any letters were mailed to Eastern European countries, Wilkes said, they could affect the students from those countries who wish to study at Ruschlikon and could cause Baptist leaders to be questioned. Wilkes said his own travel privileges in Eastern Europe could be curtailed because his name appears on the printed letterhead as director of EBPS.

Wilkes said he and the seminary were pursuing legal action with Swiss authorities.

Faces And Places

By Anne Washburn McWilliams

C. J. Olander

(Continued from last week)

Congressman William Upshaw of Georgia spoke at Witherspoon-East End School in Meridian in 1906. At least one—who was 12 then—still remembers something he said. Upshaw, a cripple who had overcome many handicaps, told the students: "Let nothing discourage you. Never give up." Says C. J. Olander today at age 88: "That advice proved to be a determining factor in my life."

Carl Joseph (Mauritz) Olander was born in Chicago Sept. 22, 1894, where his parents, natives of Sweden, owned a tailor shop. When his mother's health began to decline, the family sought a milder climate and moved to Silver Hill in Baldwin County, Ala. in 1899 and opened the Olander Hotel. On Nov. 5 of that year the Silver Hill (Swedish-speaking) Baptist Church was organized at their house.

A few years later, in 1906, the Olanders moved to Meridian. Carl Joseph was baptized at 15th Avenue Baptist Church, Meridian, in 1907, though he recalls that he was saved during a revival the preceding year. In 1911 they moved to Jackson and joined Second Baptist (Calvary) Church.

After Carl Joseph was graduated from high school in 1913 he got a summer job with a construction company building Galloway Methodist Church in Jackson; he handled the materials for the door facings. Then he went on with the same company to Clinton to help build Ratliff Hall at Mississippi College. While he sat in the shade and sorted bricks, others worked in the sun hauling them to the building.

With $79.70 he saved that summer he paid the $40 tuition fee to enroll at MC, and had some left over. Switching jobs, he became "straw boss" at the college dairy to pay for food and board. The next year, promoted to dairy "boss," he picked up another life motto from a Clinton merchant, Carter Johnson: "I had rather be than seem to be."

As a boy, Olander longed to study at West Point Military Academy, but his mother would say, "Joseph, I'd rather see you in the Lord's army than in Uncle Sam's army." When a final choice came, he chose the Lord's army, and was ordained as a minister. Nevertheless, he joined Uncle Sam's army, too, in 1918 and was getting ready to go overseas when the Armistice was signed Nov. '11. He was sent to Camp Shelby as chaplain of the base hospital, at age 24. Afterward, he served 15 years in the Reserve Corps. And he has been actively affiliated with the American Legion since 1925.

Probably the biggest thrill of his life—and an exciting event for Mississippi—was for him to be the first Mississippian elected a national officer of the American Legion. The Legion's Golden Anniversary came in 1968-69. When the members met in convention at New Orleans, Mississippians felt they hardly had a chance for their nominee to be made national chaplain, for they had only 32 votes. But Olander "never gives up," and all 2,993 votes went for him on the first ballot. (I understand that his opponent had already conceded defeat and left town.) That year Olander traveled all over America, serving a "congregation" of 3,000,000 and finding plenty of opportunities to counsel and to witness. His prayer, delivered at the Golden Anniversary banquet in Washington, D.C., was printed in the **Congressional Record.** His picture, three columns and in color, ran on page 1 of the **Clarion Ledger.**

His first pastorate, Providence Church, Yazoo County, he accepted in 1915 while a student at Mississippi College. While there he attended an all-day meeting at Concord (Yazoo) and took note of Ruth Neelly, 16, beautiful, with an unusually marvelous voice, who was leading the singing. At lunch time, he made a point of eating with her, and he kept in touch with her by letter while she was studying at Miss. Industrial Institute (the W). When she was 19 he married her. She died 35 years later. They had five children, 12 grandchildren and some greats.

His second wife (for 21 years) was the late Dollie Harman Unger, widow of a plantation owner and church treasurer at Tchula.

"My first love was always churches in the rural areas and small towns," Olander said recently. His pastorates were numerous. While at Southern Seminary he served churches in Kentucky and Indiana. Back in Mississippi he was pastor at Booneville, Harperville, Lena, Brandon, Cruger, Tchula, Blaine, Morgan City, Harmony, Gooden Lake, Minter City . . . He organized Pearl City (now Flowood) and Phillipston (Leflore) and Horseshoe (Holmes) churches.

In years following the '29 stock market crash, he once found himself pastor of 11 churches at the same time! Some he could visit only once a month. He preached Saturday nights, Sunday mornings, Sunday nights, and twice on Sunday afternoons. Many pastors left the ministry because they did not have enough income to live on, but "my family had all they needed to wear and eat and a place to stay," Olander said. "The people gave us chickens, canned fruits, produce, vegetables, syrup, and a little money for gas and tires. God blessed our efforts and the churches grew."

Every fall he led financial campaigns for the state Baptist convention board, raising money to pay off debts. His travel allowance was 5c a mile. "I never bought but one car on time," he remembers "my first one. I always saved and paid cash for the others."

Also during the '30s he enjoyed raising cattle and selling milk. "Cows put my kids through school," he said. Thus he became active, with his boys, in 4-H Club and the Mississippi Guernsey Cattle Association, and many other civic activities.

Probably his most unforgettable revival—he preached lots of them—was in a tent near Booneville in 1926. It started around July 4. He and J. B. Smith put the tent up. (Everyone was afraid to help because some didn't want the revival to be held). Some guy cut a guy rope. Another guy cut open the stomach of the guy who cut the guy rope. But the cutting episode didn't stop the revival; 33 were baptized after the meeting.

But that was C. J. Olander. He never gave up on anything.

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FMB names 21 missionaries, releases $25,000 for Beirut

RICHMOND, Va. (BP)—Appointment of Southern Baptists for service overseas continued at a record pace as the Southern Baptist Foreign Mission Board approved 21 new missionaries in September, bringing the year's total to 299. Mississippians appointed were reported in last week's **Baptist Record.**

Expectations of large numbers of appointments in October and December mean 1982 appointments should exceed the record of 355 set in 1981.

At the close of its Sept. 14, business session the board received word a survey team had arrived in Beirut, Lebanon, to work with missionaries in determining relief needs there. Immediate release of $25,000 in general relief funds will pay for repairs at the Beirut Baptist School, which housed refugees and a small medical clinic during the summer's fighting. The money will also replace some furnishings and provide supplies.

FMB President R. Keith Parks told the board relief allocations for the first eight months of this year increased 113.9 percent over the same period last year. A total of $1,038,826 released in July and August brought total allocations to $4,301,896, more than double the $2,010,606 released during the first eight months of 1981.

Southern Baptists gave $2,744,207 through Aug. 31, a 26 percent increase over gifts during the comparable period last year. Largest amounts released in the past two months went to Bangladesh and Brazil, with smaller allocations spread across the world.

A total of $394,000 went to Bangladesh to establish goat and fish projects, dig wells, continue a village development project and fund a vocational carpentry project to teach handicapped young men a trade. Money for Brazilian relief went to a variety of projects, including $131,372 for expansion of an agricultural training project in Ceres and $49,000 for an irrigation dam as the first phase of a community development program in Sitio.

A $143,000 allocation will help establish an agricultural school in the small Central American country of Belize, where good soil and climate fail to produce adequate food because of primitive farming methods.

In other action, the board upgraded the titles of two administrative staff members and named a new associate for south and southeast Asia. Homer Beaver, assistant to the president, was named vice president for administration and the title of Charles Bryan, vice president for overseas operations, was changed to senior vice president for overseas operations to reflect the priority of overseas work in the board's structure.

Bob Nash, missionary to the Philippines for 18 years, will become associate to the director for south and southeast Asia Jan. 1. Working under area director Bill Wakefield, Nash will share field liaison responsibilities with missionary Jerry Rankin.

Nash will work with missionaries in Guam, Indonesia, Malaysia, Singapore and the Philippines, while Rankin, who began his job at the start of his year, will work with personnel in Thailand, Bangladesh, Sri Lanka and India.

The Board also approved the final $910,055 in allocations of capital funds from the 1981 Lottie Moon Christmas offering. More than $780,000 of this total was made possible because Southern Baptists topped their $50 million goal by that amount.

Houseparty draws 95 women

Women from Calvary Baptist Church, Greenwood—Ilene Cascio, Mrs. George Smith, and Mrs. Ralph Booker—arrive for the WMU houseparty at Camp Garaywa and stop by the registration desk. Betty Smith, WMU staff, hands them packets of materials. The houseparty, a first, held Sept. 10-11, was a spend-the-night occasion. It was for all WMU members, not just WMU officers, as is the summer WMU camp week. It featured specialty conferences and how-to workshops, as well as methods conferences. Ninety-five women registered.

Lois (Mrs. Guy) Henderson WMU director at Morrison Heights Church, Clinton, leads a conference on nurturing mission volunteers, missionaries, and missionary kids. Mrs. Henderson formerly served as missionary in Korea and the Philippines.

Marjean Patterson, state WMU executive director, speaks at Vespers, held outdoors at twilight. Others on program for the houseparty were Paul Harrell, J. Clark Hensley, Mrs. Joe Barber, Jr., Leon Emery, Dot Porter, Beverly Sutton (WMU, SBC, Birmingham), Waudine Storey, Marilyn Hopkins, and D. P. Smith.

Ethel McKeithen, consultant, state WMU, leads a conference on Christian growth. (Photos by Anne McWilliams)

Missionary News

Richard and Martha Beal, missionaries to Venezuela, have arrived in the States for furlough (address: 416 Ford, Columbia, Miss. 39429). He was born in Pensacola. She was born in Laurel.

Faye Pearson, missionary to Taiwan, has returned to the field (address: P. O. Box 427, Taipei 100, Taiwan ROC). A native of Laurel, she was appointed in 1968.

David and Ollie Mae Mayhall, missionaries in West Africa, may be addressed at P. O. Box 5209, Accra, Ghana. He is associate to Foreign Mission Board area director for West Africa. They are natives of Mississippi.

John and Margaret Anne Tarpley, missionaries to Nigeria, have returned to the field (address: Baptist Medical Centre, Box 15, Ogbomosho, Nigeria). He was born in Nashville, Tenn., and also lived in Kentucky and Mississippi while growing up.

Karl and Peggy Wallace, missionaries to Peru, have arrived in the States for furlough (address: 715 E. Northside Dr., Jackson, Miss. 39206). They are natives of Mississippi.

Charles and Indy Whitten, missionaries to the Canary Islands, have received pins representing 35 years of missionary service (address: La Tornera, 2, Apt. 4, Tafira Alta (Las Palmos), Canary Islands, Spain). They are natives of Mississippi. He is from Weir, and she is the former Nella Dean Mitchell of Louisville. They were appointed by the Foreign Mission Board in 1947.

Mr. and Mrs. Tony G. Latham, missionaries to the Philippines, are in the States on furlough (address: 4804 Stanley, Fort Worth, Texas 76115). He is a native of Jackson, Tenn. She is the former Kathy Jennings of Kosciusko, Miss. They were appointed by the Foreign Mission Board in 1975.

Mrs. Myrtle Emmons, mother of Dorothy Emmons, missionary to Tanzania, died Aug. 16 in Bogalusa, La. Missionary Emmons may be addressed at P. O. Box 739, Arusha, Tanzania. A native of Mississippi, she was born in Lake.

Victor May, son of Mr. and Mrs. E. V. May Jr., missionaries to the Caribbean, married Peggy Jeanie Perdue on Aug. 21 in Houston, Texas. His parents are in the States on furlough (address: 1404 Mossycup Lane, Livingston, Texas 77351). Born in Glendale, Ky., Missionary May lived in several towns in Mississippi and Texas while growing up.

MK will be Fulbright fellow

David Davis, William Carey College honor graduate, has been awarded a Fulbright Fellowship for a year of archaeological research in Ghana, West Africa, according to the United States Department of Education.

Davis

The son of Ralph and Cora Joyce Davis, Southern Baptist missionaries from Hattiesburg, Davis and his wife Gretchen will leave for Africa October 4. Mrs. Davis is the daughter of Mr. and Mrs. Gerald Carlin of Glendale.

While compiling a 4.0 average at Carey, Davis won the national Pi Gamma Mu Fellowship, which he used to earn a master of arts degree at Baylor University. He is Ph.D. candidate in African and Middle Eastern history at Northwestern University.

A principal purpose of Davis' research will be to examine the cultural development of the Mamprusi people and the evolution of the Mamprugu state since the mid fifteenth century.

One reason scholarship has passed Mamprugu by is the paucity of written documents by this African people. Davis intends to correct this by recording and transcribing the oral annals of the lungsi, the drummers who maintain the traditions of the tribes and, as the Mamprusi say, "sing our origins."

Reception to honor Dyess

A retirement reception honoring Vance H. Dyess, Rankin County librarian, and pastor of Calvary Baptist Church, Braxton, has been scheduled for Thursday, Sept. 30, at the Pearl Library, Pearl. The reception will be held between 2 and 4 p.m.

Dyess is retiring from the pastorate also. Calvary gave a reception in his honor on Sunday evening, Sept. 26. He is a native of Louisiana. Among his pastorates have been Raymond Road Baptist Church, Jackson; Sunshine and Star, Rankin County; and Bethel, Copiah County.

Dyess worked with the Mississippi Library Commission while a student at Mississippi College, including serving on the bookmobile in Madison County. He has served as Rankin County librarian since the county joined the Jackson Metropolitan Library System in 1973. Prior to the merger he had served in the position since 1966.

"To say that Vance Dyess will be missed is very much an understatement," said JMLS director Jack C. Mulkey. "He has been instrumental in library growth in this area and has given intensive effort to extending new services throughout Rankin County. His retirement is a loss to the entire Jackson Metro system. We hope everyone will plan to come by the Pearl Library Sept. 30 for the reception."

Seminary gets half million from estate

NEW ORLEANS—The Last Will and Testament of Mrs. Elizabeth S. Deer, Monroeville, Ala., named New Orleans Baptist Theological Seminary as the beneficiary of approximately $500,000. Mrs. Deer, who died in September 1980, was a friend of theological education who intended the bequest to be an investment in the future of the institution and its part in the cause of Christ. Cliff Amos, director of development, said that the Deer estate represents the largest recent gift to the institution and the second largest gift ever by an individual.

New Orleans Seminary has already received the majority of the designated monies from the probated will. The amount included 25% of the residue from the probated estate and 25% interest in the sale of large land holdings in Nebraska.

A wrong turn?

By Sharon Everhart
Missionary, Korea

Missionary Jerry White from Mississippi had allowed a surplus of time because he had never been to the rural church to watch he was driving that Sunday morning in Korea. With a burden on his heart for rural Korean churches, he is visiting pastors in remote areas in order to encourage the pastors.

As time elapsed, and he still had not reached the church, he stopped at a station and asked a young man if he were on the right road. No, he had taken a wrong turn, but the directions would be so confusing that the young man volunteered to go with Jerry to direct him.

What seemed an inconvenience to the missionary evolved into an opportunity because the young man, who had never been to church, stayed for the church service and heard the gospel for the first time.

Jerry White's birthday was September 24. One particular prayer need: he and his wife have just sent their first child back to college. Terry White is at Vanderbilt University after being valedictorian of his senior class. It is hard to separate from our children.)

Names In The News

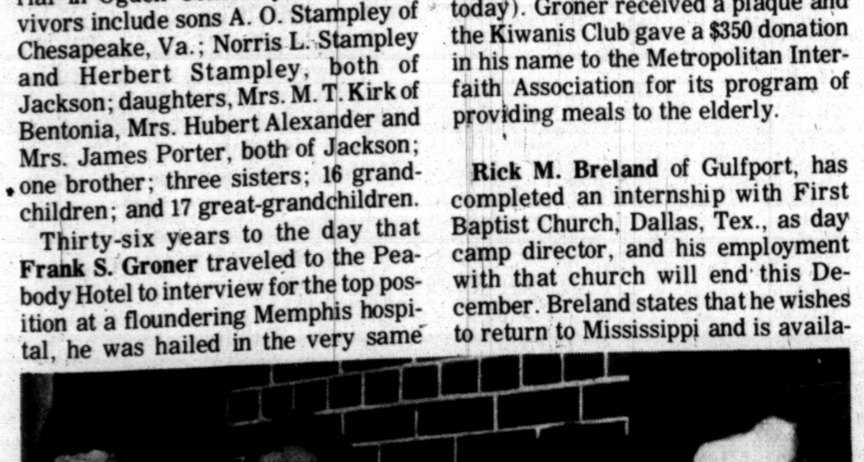
Mrs. Eloise S. Stampley died Sept. 21 at Hinds General Hospital, Jackson. She was a member of Oak Forest Baptist Church, Jackson, and the mother of Mary Dann Stampley, missionary to Ghana, West Africa. Funeral services were held Sept. 24 at Baldwin, Lee & Barnes Funeral Home Chapel with burial in Ogden Cemetery. Other survivors include sons A. O. Stampley of Chesapeake, Va.; Norris L. Stampley and Herbert Stampley, both of Jackson; daughters, Mrs. M. T. Kirk of Bentonia, Mrs. Hubert Alexander and Mrs. James Porter, both of Jackson; one brother; three sisters; 16 grandchildren; and 17 great-grandchildren.

Thirty-six years to the day that **Frank S. Groner** traveled to the Peabody Hotel to interview for the top position at a floundering Memphis hospital, he was hailed in the very same hotel as the community's outstanding senior citizen of the year. A number of Memphis and Tennessee leaders spoke at the Kiwanis Club ceremony honoring the "humble, hard-working, velvet-fisted" Groner, who as president from 1946-1980 turned the 500-bed Baptist Memorial into the largest hospital in the United States (2,068 beds today). Groner received a plaque and the Kiwanis Club gave a $350 donation in his name to the Metropolitan Interfaith Association for its program of providing meals to the elderly.

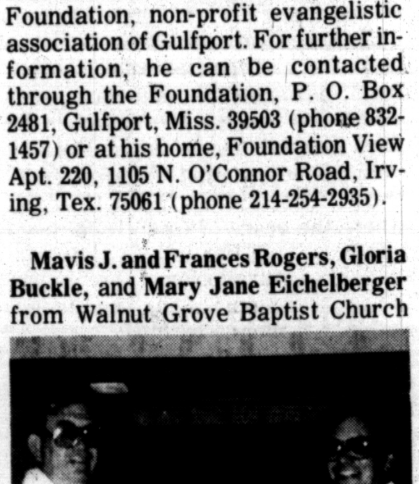
Rick M. Breland of Gulfport, has completed an internship with First Baptist Church, Dallas, Tex., as day camp director, and his employment with that church will end this December. Breland states that he wishes to return to Mississippi and is available as church or associational recreation director, youth director, or day camp director and that he could leave Dallas earlier than December if necessary. Breland who has a degree in church recreation from Southwest Baptist University, Bolivar, Mo., was a member of First Baptist Church, Long Beach, before moving to Missour. He is a director of the Bible Tree Foundation, non-profit evangelistic association of Gulfport. For further information, he can be contacted through the Foundation, P. O. Box 2481, Gulfport, Miss. 39503 (phone 832-1457) or at his home, Foundation View Apt. 220, 1105 N. O'Connor Road, Irving, Tex. 75061 (phone 214-254-2935).

Mavis J. and Frances Rogers, Gloria Buckle, and Mary Jane Eichelberger from Walnut Grove Baptist Church volunteered to use their vacation time to help in a home missions project. They recently assisted in leading a week's Vacation Bible School at Edisto Beach in South Carolina. Jerry Kennedy is the Walnut Grove pastor.

Curtis Williams, pastor, McLaurin Heights Baptist Church, Pearl, served the first week of August as camp pastor for the Choctaw Indian family camp held at the Southern Baptist Convention Home Mission Board camp, Citronelle, Ala. The Mowa band of Choctaws in Alabama is the second largest Indian group east of the Mississippi.



MISSISSIPPI CLUB OFFICERS at New Orleans Seminary for the 1982-83 year are: (from left) ROBIN JUMPER, vice president, New Albany; JIM McINTOSH, president, Pineville; and KAREN HARDY, secretary, Jackson. They are pictured with Don H. Stewart, executive vice president, N.O.B.T.S., a native of Hattiesburg. Jumper and McIntosh are graduates of Mississippi College. Hardy is a graduate of the University of Southern Mississippi. Stewart and his wife Mona are the club sponsors.



TOMMY GILLON (right) was recently ordained into the gospel ministry of music at Friendship Baptist Church, Grenada. Presenting him with the certificate of ordination is Finley Evans, director of missions, Grenada Baptist Association.

Homecomings

Antioch (Neshoba): homecoming; Oct. 3; lunch served in the fellowship hall; Sunday afternoon service at 1:30; baptism and dedication of new sanctuary, followed by the Believers Quartet; Danny Lanier, pastor; Ovid Wynn, music director.

New Good Hope (Scott): homecoming; Oct. 10; lunch to be served at the church.

Algoma Baptist Church, Algoma: homecoming Oct. 10; morning message by Harvey Sewell; lunch in the new fellowship hall.

Gooden Lake, Humphreys: Oct. 17; homecoming; Buddy Hampton, pastor in Eunice, La., will preach at 11 following 10 a.m. Sunday School; lunch at the church at noon; Hampton will present a concert that afternoon at 1:30; C. J. Townsend, pastor.

Brooksville marks 115th year in same building

September 26 was homecoming day at Brooksville Baptist Church, and also was celebrated as the 115th anniversary of the church, which was organized in October, 1867, and has had 35 pastors. The present pastor, Jerry F. Zgarba, has served there since 1975.

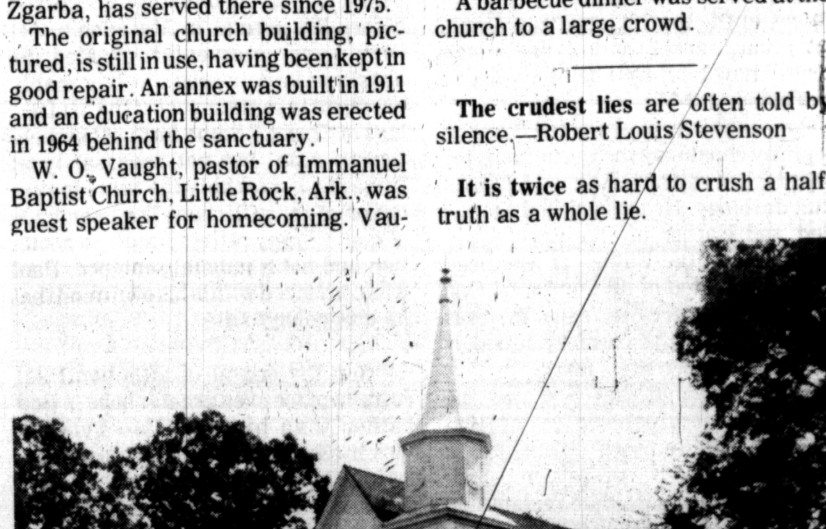
The original church building, pictured, is still in use, having been kept in good repair. An annex was built in 1911 and an education building was erected in 1964 behind the sanctuary.

W. O. Vaught, pastor of Immanuel Baptist Church, Little Rock, Ark., was guest speaker for homecoming. Vaught made a profession of faith in Christ and became a member of the Brooksville Church when he was eight (in 1919). He later married Mary Frances Bostick, daughter of a former pastor of the Brooksville Church.

A barbecue dinner was served at the church to a large crowd.

The crudest lies are often told by silence.—Robert Louis Stevenson

It is twice as hard to crush a half-truth as a whole lie.



The original sanctuary is still in use at 115-year-old Brooksville Baptist Church.

Just for the *Record*

FOREST HILL BAPTIST CHURCH, JACKSON, recognized its GAs recently. Badges were presented to Jessica Burmaster, Ginger Hall, Lynn Sharplin; Amy Litton, Kelly Humphrey, Rebecca Sullivan, Hollie Dees, Brandi Pierce, Jennifer Graves, Carrie Vittitoro, Regina White, Emily Chandler, Teri Taylor, Melinda Jacobs, Michelle Davis, Susan Davis, Cynthia Welch, Donna Ainsworth, Tonya West, Sandra Simpson, and (not pictured) Missy West. Mrs. Donna Burmaster is GA director; Yvonne Eubanks is WMU director; Wilbur Irwin is pastor.

KELLY LITTON, Acteen, was recognized as Queen Regent during a special ceremony at Forest Hill Church, Jackson. Her attendants were Jillienne Gaddy and Shawn Burmaster. Mrs. Nelda Williams is Acteens director.

WILDWOOD BAPTIST CHURCH, LAUREL, Mississippi, dedicated a new Rodgers organ Aug. 8. Left to right: Robert Lightsey of Clinton-Harrington Piano Company, Laurel, Mrs. Kay Hall (organist), Becky Chandler, Charles Chandler, Gwen McDonald, Sherry Bilbo (pianist), C. A. Easterling, Al Moore, minister of music, and Billy Murphy, pastor.

HARMONY, UNION COUNTY, RA's recently were involved in a recognition service. Four Crusaders were recognized. Top, l-r, are RUSS CLAYTON, STEVE SMITH, and lower, l-r, BRAD BAKER and JERRY BAGGETT. The Crusader leaders are Patrick Grisham and Freddie Churchill; the pastor is Mike Smith.

MISSION FRIENDS at Spring Creek Church, Philadelphia, used hand puppets during a "Christmas in August" service, to tell about God's love and about missionaries.

Toomsuba Baptist Church will have special services on Oct. 3, to dedicate its new fellowship hall. Dedication will be immediately after the 11 a.m. worship service and will be followed by dinner on the grounds.

Calvary Baptist Church in Batesville will observe its 30th anniversary on Sunday, October 17, states Floyd F. Higginbotham, pastor.

Mount Gilead Church, Blue Springs, will dedicate two Sunday School classrooms, pastor's study, and two restrooms on Sunday, Oct. 3. Percy Ray of Myrtle will bring the dedication message at 1:30 p.m. Ray is a former pastor of the church. C. L. Garrison is the present pastor.

Calvary, Meridian, marks Pastor Seal's 25th year

Calvary Baptist Church, Meridian, honored its pastor, W. Otis Seal, on Aug. 15, marking his 25th year as pastor there. Seal was called in August, 1957, to the old Forty-first Avenue Baptist Church which was relocated on 8th Street and renamed Calvary.

During the anniversary services, J. D. Rainey, chairman of deacons, presented Pastor and Mrs. Seal a love offering, a gift from church members and friends of the Seals. In addition, a silver plaque was presented.

Following the evening service a reception was held in the church fellowship hall honoring the Seals. Well over 300 friends and relatives attended.

Under the leadership of Seal, Calvary has had 1016 baptisms, received 1162 by letter, given $524,672.00 to missions, and has had total church gifts of $4,003,446.28. His leadership has been responsible for the establishment of the Calvary Christian School, which began in 1963 as a kindergarten. Today, the church still operates a kindergarten and the school has expanded to grades 1-6. In 1960 Sunday worship services began to be broadcast on radio and in 1975 the Sunday morning worship services began to be televised.

Rainey and Seal

Priests, monks held

HANOI (EP)—According to the Far Eastern Economic Review, at least 200 Catholic priests and a large number of buddhist monks are still in internment camps six years after the end of the Vietnam war. It is estimated that there are about 20 camps.

The Vietnamese claim that there are a total of 20,000 internees, other estimates set the figure substantially higher. The Red Cross has not yet been allowed to visit the camps, the German Evangelical Alliance reports.

Revival Dates

Oak Grove (Mississippi Association): Oct. 1, 2, 3; Gary Dennis, evangelist; Melvin Daniel, pastor.

Utica Baptist Church: Oct. 13-17; Billy Crosby, Houston, Tex., evangelist; Joe Robinson, Tuscaloosa, Ala., song director; John Ed Snell, pastor; services each night at 7:30.

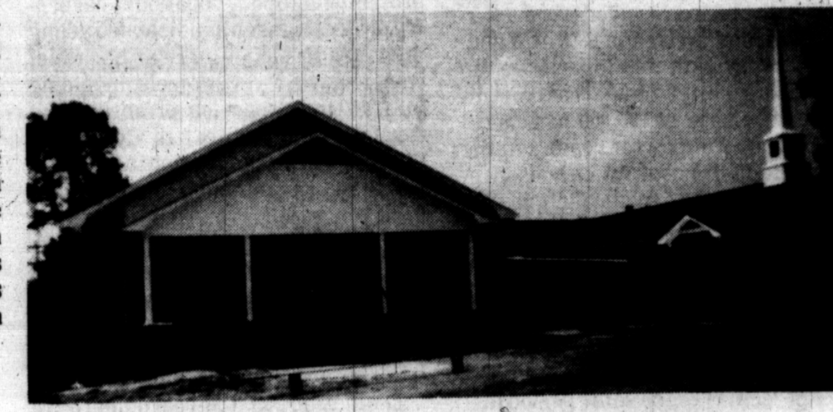
Oakland Baptist Church, Corinth: annual fall Bible conference, Oct. 3-6; pastor, William L. Owens, leading in a series on "Spiritual Warfare"; music led by Johnny Parrack, music evangelist from Corinth; services at 10:55 a.m. and 7 p.m. on Sunday; 7 p.m. Mon.-Wed. nights.

Staff Changes

First Baptist Church, Oxford, has called **Edward L. Cooper** as pastor. He has accepted and will move there from the pastorate of Temple Baptist Church, Winnsboro, La. Cooper, born in Nashville, N. C., is the son of a Baptist minister. He was graduated from Louisiana College and Southwestern Seminary. He served four years in the U. S. Air Force, including the Vietnam War.

Oak Grove Baptist Church, Mississippi Association, has called Melvin Daniel as pastor.

Billy Purser has accepted a call to become pastor of Willow Grove Baptist Church, Collins. He moved there Sept. 5 from Parkview Baptist Church, Leland, where he was pastor for five years.



Corinth will dedicate sanctuary

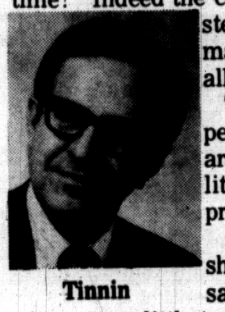
Corinth Baptist Church, Jasper County, will dedicate its new sanctuary Sunday, Oct. 3, at 2 p.m. Regular morning services will be held Oct. 3 and lunch will be served at the church. Former pastors will speak at morning and afternoon services. Edd Holloman is pastor.

Devotional

It costs so little . . .

By Beverly Tinnin, pastor, First, Meridian

An elderly lady who had never been aboard an airplane described her first flight from Los Angeles to New Orleans with the words: "It costs so much for such a short time!" Indeed the cost of the flight was a considerable sum, but she had not stepped back to look at the whole picture. A glance at a road map might have evoked a different reply, "It costs little after all to go so far!"



Tinnin

These twin conclusions are eternally battling for the minds of people. As the calls of the church to live, or to serve, or to give are heard many react in irritation, "It costs so much to gain so little." This is their considered judgment and for them it is probably a correct conclusion on their part.

At the same time we see many who are valuing their relationship with Christ, the fellowship with Christian friends and savouring the easing of life's burdens. They exclaim in unison, "It costs so little to gain so much!"

It has ever been this way. For Paul life's greatest value lay in being a "co-laborer with Christ." His calls to serve brought the greatest recompense that life could offer. For the uncommitted, for the halfway Christian, the calls of the church are viewed as a burden and a drain on their time, energies and finances.

In what category do we find ourselves? Happily a whole host of Christian people respond to the calls of their church with "I'm so glad to give, or serve, or to do anything God wants me to do. I find my own greatest satisfaction and happiness in doing this."

Bible Book

God comforts in suffering

II Corinthians 1:1-11
By Gene Henderson, pastor, Fairview, Columbus

II Corinthians was probably Paul's fourth letter to the Corinthians (see I Cor. 5:9; II Cor. 2:3). The Corinthians had caused Paul much pain. The heart of Paul is revealed by his response to the Corinthian conflict. In this letter he defended his apostolic ministry (chapters 1-7) and his apostolic authority (chapters 10-13). Paul's introduction to II Corinthians found in 1:1-11 is the focus passage for this lesson. Three words helpful in outlining Paul's thought in this passage are preface, praise, and prayer.

I. Preface (1:1-2)

In customary manner the writer first named himself and those with him. He then indicated to whom the letter was written. Paul's identification of himself as "an apostle" and "by the will of God" indicates the theme of the letter. Note that Paul referred to the Corinthians as "saints" even though they were far from perfect. He could do so because the biblical understanding of "saint" is that which is set apart for God's use. Eventually that which is "sanctified" will be made perfect. "Grace" and "peace" reflect the typical Greek and Hebrew salutation. "Grace" always precedes "peace" because until one experiences God's self-giving (grace) in his life, he can never know total well being (peace).

II. Praise (1:3-7)

One might have expected Paul to begin by chastising the Corinthians for their lack of support. He began instead with doxology. He praised God as "the God and Father of Our Lord Jesus Christ," as "the Father of Mercies" and as the "God of all Comfort." God revealed his mercy in Jesus. In Jesus believers find the comfort (encouragement) to face life's tests.

Paul had found that God was the source of comfort for every circumstance. "Comfort" translates a Greek word which is positive in thrust. It means much more than resignation to or simple acceptance of a situation. It indicates an active facing of the difficulties of life, accepting them as a means of ultimate victory. Interestingly, the word **paraclete** which is used of the Holy Spirit comes from a similar form of the Greek word.

In verse 4 Paul declared that God comforts us so that we may also become a channel of comfort to others. Note that God is still the source of comfort for we share the comfort which we are receiving from God. A life principle here revealed is that one of the best ways of coping with affliction or sorrow is to share with others who also are experiencing trials. As we allow the power of God to work in us and through us, we are enabled to deal effectively with our own circumstances. Paul developed even more the principle of sharing in the comfort of others in verse 6. Although the grammatical construction of verse 6 is complex, the gist is that whether he was afflicted or comforted it is for the good of the Corinthians.

According to Paul's understanding, God's comfort is proportionate to the sufferings experienced because of identification with Christ (1:5). Paul was convinced that as the Corinthians were sharers in suffering for the gospel, they also would share in the comfort given to and through the apostle (1:7).

III. Prayer (1:8-11)

Paul felt he was delivered from affliction because of the prayers of the Corinthians. What the affliction was is uncertain. Note the phrases in 1:8-9 used to describe the nature of the affliction. Although the exact affliction is unknown, several observations are: (1) Paul wrote to tell them how great his affliction was, not what it was. (2) Since it is not mentioned in I Corinthians, it must have happened after the writing of that letter. (3) Since it happened in Asia, it must have occurred before his arrival in Macedonia. (4) Only divine intervention enabled the apostle to be delivered. (5) It probably belonged to some aspect of the "sufferings of Christ." Some form of persecution in Asia, but not necessarily at Ephesus, is probably the best identification of the affliction. The "sentence of death" may reflect Paul's expectation and not a judicial sentence. Paul was convinced within his own mind that he was going to die.

From the ordeal of affliction Paul came to place even greater hope in God rather than himself. Two benefits which result from suffering are: suffering should cause greater empathy for and sharing in the suffering of others, and suffering should produce greater confidence and trust in God. Paul was firmly established in the hope of the resurrection (1:9). He was sure that God would deliver from future perils even as he had delivered from the past perils in Asia.

Paul credited his deliverance to God but he indicated in 1:11 that the prayers of the Corinthians had helped. The Corinthians were encouraged thus to continue in their intercession. Likewise, all Christians should recognize the significance of an intercessory prayer ministry.

Uniform

God reaffirms his promise

By Charles S. Davis, associate professor of Bible, MC
Exodus 3:1 to 6:13

When Moses stood at the burning bush, the hour of destiny struck for his life. But Moses saw and heard God in the bush only after he had taken the time to turn aside and see what this strange sight meant. Our failure to see and hear God is often due to our unwillingness to take the time to listen to him. Elizabeth Barrett Browning expressed this failure in these unforgettable lines:

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes—
The rest sit round it and pluck blackberries.

I. Moses' call and commission (3:1-22)

When God announced his intention to intervene on behalf of the Israelites in a mighty act of deliverance, the announcement undoubtedly brought joy to the heart of Moses. But when God said to Moses, "I will send you unto Pharaoh," the words concerning the divine plan struck consternation to his soul. With Moses and with us it is so much easier to be zealots for the purpose than participants in the plan.

Someone has declared that a person's thought is never more ingenious or his imagination more resourceful or his will more stubborn than when concocting excuses for not doing that which is clearly right and worthy but supremely difficult and dangerous. Such was the case with even so great a man as Moses. Commissioned by God to be the chief human agent in the divine plan for the liberation of the Israelites from bondage in Egypt, Moses staggered before the seeming impossibility of the task. Instead of offering himself in readiness and obedience, he restored to the tactic of delay. Moses offered to God five excuses: (1) Who am I that I should go to Pharaoh (3:11)? (2) What shall I say to them (3:13)? (3) They will not believe me (4:1). (4) I am not eloquent (4:10). (5) O Lord, send some other person (4:13).

God had an answer for Moses, as he always has for the person who has honest misgivings and fears. Moses was overwhelmed by the enormity of the task, and he felt a deep sense of personal inadequacy. To each of Moses' objections God responded with a pledge of his presence, his faithfulness, his power, and his help.

II. Moses' commitment (4:1-6:13)

At last Moses yielded himself to the call of God even without complete understanding of its implications for the future. Moses returned to Egypt accompanied by his brother Aaron. They confronted Pharaoh with the word of God, "Let my people go." Pharaoh repudiated the request and added to the burden of the Israelites by requiring them to produce their regular quota of bricks, with the added responsibility of gathering their own reinforcing straw. Pharaoh also succeeded in creating a breach between the Israelites and their leaders.

Once again, Moses' expressing of honest questions gives voice to a faith that is vital. He wonders out loud in a prayer of protest why God had sent him and why God had not delivered his people (5:22-23). The Lord answered the inner struggle of Moses with a reaffirmation of his promise to deliver his people by the hand of Moses (6:1).

God's revelation of the uniquely personal name Yahweh (Jehovah) is a difficult passage for us to understand, but it gave to Moses the reassurance that he needed. Moses was guaranteed the effective presence of a God who (though now he was to be known by a new name) is unchanging in character and continually faithful.

With seven graphic verbs (6:6-8), the Lord announced what he was about to do for Israel: (1) I will bring you out, (2) I will deliver you, (3) I will redeem you, (4) I will take you for my people, (5) I will be your God, (6) I will bring you into the land, and (7) I will give it to you.

Thus the Lord called Moses back to a task which demanded total commitment, genuine faith, and courageous effort. God's redemptive actions in the days that lay ahead taught Moses a valuable lesson that we all need to learn: "The will of God will not lead you where the grace of God cannot keep you."

Coldwater plans "issues" conference

First Church, Coldwater: basic issues conference, titled "The New You,"; Oct. 3-6; guest speaker, James Mahoney, counselor and author, Houston, Tex.; regular Sunday morning services Oct. 3; each night at 7 p.m.; noon services Mon.-Wed. (Those attending 12 o'clock services are asked to bring a sack lunch. The church will provide drinks.); Jimmy Sartain, pastor.

If it was wise, mainly, and patriotic, for us to establish a free government, it is equally wise to attend to the necessary means of its preservation.—James Monroe.

Life and Work

Fellowship with God

By David McCubbin, associate pastor, First, Meridian
I John 1:1-10

This lesson is the first of 11 lessons our writers have tied together as "Keys to Christian Living." These lessons are broken down into two units. The first, "Growing in Faith and Love" (a study of I John) and the second, "Putting Faith in Action" (a study of James), Sometimes we have to stretch our thinking a little to fit a particular lesson into the unit theme. However, to consider each lesson as part of a unit helps us to have a better overall understanding of the text, encourages review of major ideas, and therefore reinforces learning.

Remember in our study of Hebrews, the author seems to be concerned about Hebrew Christians reverting to their former religion because of external persecution. John is concerned about the purity of the faith and the resulting way of life. There were those who went by the name of Christian who were teaching doctrines and demonstrating a way of life contrary to the teachings of Christ. John writes to keep his readers believing and living the truth.

This first lesson should make us more sensitive to the fact that Christians have fellowship with God and one another and this fellowship is contingent upon the confession of sin and God's promised forgiveness.

Let's get into this lesson by first looking at verse 5. This is a pivotal verse. John announces a key idea "This is the message." The source of the message is "him," that is the word of life, Jesus, as in 1:1-4. The content of the message is "God is light and in him is no darkness at all." Recall that Jesus said, "He that hath seen me hath seen the father . . ." (John 14:9). And he said, "I am the light of the world; he who follows me will not walk in darkness but will have the light of life" (John 8:12). The incarnate Christ is the message personified that God is light and in him is no darkness.

It is evident that darkness is used as opposite to light and that both are symbolic. W. T. Connor wrote that "Darkness in John's writings is always a synonym for sin or moral evil. To love darkness is to love sin and evil. To say that God is light is to say that God is the opposite of evil or sin; there is no sin or evil in this nature."

The idea of fellowship is related to the message, "God is light and in him is no darkness at all." Note similarities in verses 3 and 5 — "We have heard" — "we proclaimed," — which says to me that all of these: Jesus, the message, God, light, darkness, and fellowship are interwoven.

In the first verses John is talking about the reality of the incarnation. God became flesh and dwelt among men. Jesus who was with God and was God ("the eternal life which was with the father" V.2 RSV) was seen with human eyes, touched with human hands and heard by human ears. False teachers refuted the reality of the incarnation saying God couldn't become flesh for flesh was evil.

Now V. 3 again. John, along with others he includes as "we," had seen Jesus as the light he claimed to be and heard him set forth "God is light and in him is no darkness at all." Those who heard this and identified with it by believing and turning from darkness found fellowship with God and others of like mind. One basic idea in fellowship is to have something in common; here it is opposition to sin and evil and affirmation of God as light. Another idea in fellowship is partnership, a partnership is established between the believer and God. He has fellowship with the Father and with the Son (V. 3).

All of this seems to lead naturally into verses 6-10. Fellowship with God is contingent upon our attitude toward sin and the resulting way of life. Walking in the light, the opposite of walking in darkness is not living above sin as verses 8 and 10 attest to. Rather it is the recognition that sin is wrong, struggling against it, practicing confession, and trusting Jesus and the sacrificial nature of his death.

However, if we continue in sin, denying that we are sinners or that sin has any bearing on our relationship with God, if we refuse to confess our sins and seek forgiveness, we walk in darkness and cannot have fellowship with him or with others. With this attitude neither can we experience the cleansing (forgiving) power of the death of Jesus (V. 7).

Sin stands between a person and fellowship with God. But God who desires fellowship has provided for it. We are to (1) follow Jesus (John 8:12) and (2) practice confessing our sins to God (I John 1:9).

(All scripture quotes are RSV.)

75th anniversary

Willow Grove Church, Collins: homecoming; Oct. 10; church's 75th anniversary; H. L. Fewell, preaching at the morning service; dinner served in fellowship hall; special recognition service in afternoon; offerings of day to go toward establishing a trust fund for Willow Grove Cemetery; Billy Purser, pastor.